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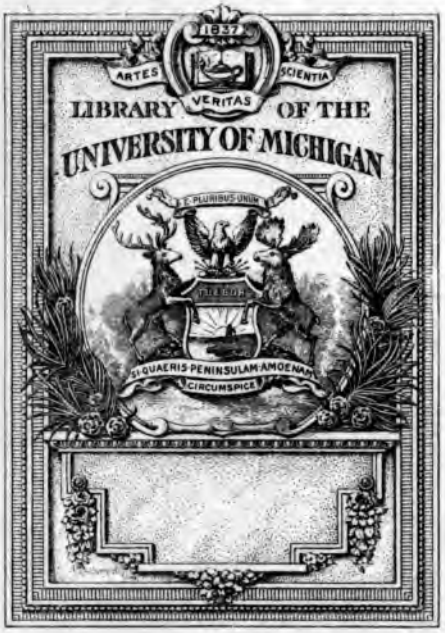
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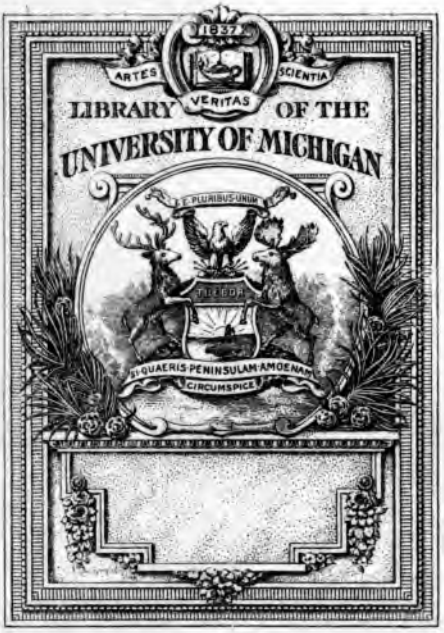
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AN

ETHICAL SUNDAY SCHOOL

A SCHEME FOR THE MORAL INSTRUCTION OF THE YOUNG

93640

BY

WALTER L. SHELDON

LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS; AUTHOR OF "AN ETHICAL MOVEMENT"

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ABERDEEN UNIVERSITY PRESS

TO MY FRIEND AND COLLEAGUE

S. BURNS WESTON

(*OF PHILADELPHIA*)

THROUGH WHOM I WAS LED TO ENTER

THIS ETHICAL MOVEMENT

AND WITH WHOM I HAVE WORKED

AS WITH A BROTHER FOR THESE MANY YEARS

THIS VOLUME IS

Affectionately Dedicated

PREFACE.

IN accepting the invitation to publish in the *Ethical Library* this sketch of a new type of Sunday school, I am only too well aware how crude and unsatisfactory it must appear—from the very fact that it is a *sketch*, and nothing more. As has been stated elsewhere in this volume, the sample lessons are chosen from two or three thousand pages of manuscript. It may be that some of these series of lessons may find their way into print in complete form later on, if there should be a demand for them. At the present, however, this bare outline must suffice. It is equally plain how meagre my work will appear, in comparison with the schemes for such course of instruction which will be developed by other minds in the course of the next two or three decades. No one can anticipate what magnificent fruits may come in the next generation in this direction, after the ground has been thoroughly broken and the field well worked. Undoubtedly most of what is offered here will be superseded ere many years by something far better and more satisfactory. But a little will be accomplished by means of this outline, if it helps to arouse further interest in the subject, and succeeds in awakening greater attention to the importance of developing Sunday school work along ethical lines. I should be sorry if anything in the title of this volume necessarily implied that the proposed course

of instruction was in direct antagonism to the teachings of the orthodox Sunday school. As a matter of fact, three-quarters of the material outlined in this book could be used in the ordinary Church school, without being in open conflict with the doctrinal teachings there given. The chief contrast would lie in the novelty of the *method*. I shall continue to hope, therefore, that orthodox minds, as well as reformers, may be disposed at least to examine into the system before pronouncing against it. As yet of course it is but an experiment which is being worked out in a single school, and it may seem as one only of many plans being put forward. But there is a positive clamour rising among those who are seriously concerned with Sunday school work, for more practical material in the religious education of the young. Each new scheme, therefore, if it has been planned or developed with long and painstaking care, may be worthy of consideration.

In conclusion, I wish to acknowledge my indebtedness to Professor Muirhead, the Editor of the *Ethical Library*, for reading my manuscript, and making a number of valuable suggestions. I shall always be glad to enter into communication with those who may wish to obtain any further information about the work outlined in this volume.

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CHAPTER I.

A "RELIGIOUS SERVICE" FOR THE YOUNG.

IN venturing to give this outline of a scheme of ethical instruction, I shall simply undertake to describe the system we have been working out in one ethical Sunday school in a large American city.

It was our intention to reverse the process customary in the average Sunday school, letting the teaching concerning what is commonly known as "religious conceptions" come in at the end of the course, about the time when the young people are passing on into young manhood and young womanhood; on the other hand, *beginning* the course of instruction with the elements of morality. It has not been our purpose in any way definitely to antagonise religious beliefs. But instead of beginning our teaching with talks about "God," this latter feature comes in as the last step, with which we close our course of instruction for the young, just before they leave our charge to enter the larger School of Life.

At the same time I am well aware that we can never have a satisfactory Sunday school of any kind until fathers and mothers shall send their children with the same seriousness of purpose with which they send their children to the day-school. In so far as we must hold the young only by pleasing them, we can never accomplish the full purpose we are striving for.

The amount of time allowed for the sessions of a Sunday school is usually much too short. We ought to have at least two hours, and be able to do a variety of work, giving about thirty minutes to one line of study and then changing the theme for another half-hour according to circumstances. It is a *morning* and not an hour we need for such a school. But it was our intention to divide the hour and a quarter or hour and a half which had been appropriated for this purpose, into two portions. In the first place we wished to have something that would take the place, for the young, of the so-called "religious service," and appeal to the receptive side of their natures. We desired to work on the sentiments, to touch the *heart* in certain directions. The opportunities for reaching this side of the growing soul in its younger days are great enough. In this part of the work it is vitally essential that what we offer the young people should give a certain pleasure. To a degree they

must like it, or else the effect for the most part is lost. If they will not take what is offered, we must find something else that will appeal to them.

These general exercises which I have thought of as a kind of "religious service" for the young, have been held in part before the class-work, and in part afterwards. The study-time, during which we ask the young people to *think*, or be *active* with their minds, comes in, therefore, between the two series of general exercises.

The foundation of our school is a short "catechism" or Responsive Exercise. I know the objection to what is termed a "catechism". We understand only too well what mischief has come from undertaking to teach children by rote. And yet, on the other hand, I am convinced that it is worth while to lodge at once in the minds of the young, the few main, fundamental principles underlying our whole scheme of instruction. Nearly all that we have to give throughout the long course from seven up to sixteen years of age, is but an illustration or working out of these few principles.

I will submit this Responsive Exercise in order that our first principles may be understood at the outset. We place this catechism on a large scroll before the eyes of the members of the school where it can be read from time to time. It will be seen in what way we use it.

RESPONSES.

Superintendent :—

"Truth is the strong thing, Let man's life be true."

The School :—

The Sense of Duty we should place above everything else in the world.

Superintendent :—

"Thou dost preserve the stars from wrong,
And the most ancient heavens through Thee are fresh and strong".

The School :—

The Good Life for its own sake, without thought of reward, is what we should most care for.

One of the Teachers :—

"Where your treasure is, there will your heart be also".

One of the Teachers :—

"Though the cause of evil prosper
Yet 'tis truth alone is strong".

Superintendent :—

COMMANDS WE ARE TO OBEY.

The School :—

1. Thou shalt not lie.
2. Thou shalt not steal.
3. Thou shalt do no murder.
4. Thou shalt not commit adultery.
5. Thou shalt not covet what belongs to another.

One of the Teachers :—

"The Eternal seeth not as man seeth; for man looketh on the outward appearance, but the Eternal looketh on the heart".

One of the Teachers :—

"Whoever fights, whoever falls,
Justice conquers evermore,
Justice after as before".
We should all love justice.

Superintendent :—

COMMANDS WE ARE TO OBEY.

The School :—

1. Thou shalt obey thy conscience.
2. Thou shalt revere the soul in thyself and in all others.
3. Thou shalt honour thy father and thy mother.
4. Thou shalt respect the laws of thy country.
5. Thou shalt make thyself of service to thy fellow-man.

One of the Teachers :—

"Look not outside of yourself for a refuge; be a refuge to yourself".

One of the Teachers :—

"To thine own self be true; Thou canst not then be false to any man".

Superintendent :—

WHAT WE ARE TO LOVE.

The School :—

We are to love the Good with a supreme love.

We are to love Knowledge, and to seek Truth wherever it may be found.

We are to love the Beautiful; but even more we are to love the Good and the True.

We are to love these as if they were one: the True, the Beautiful, and the Good.

One of the Teachers :—

"The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thine own Soul, the supreme witness of men".

One of the Teachers :—

"I do nothing but go about, persuading old and young alike, to care first and chiefly for the greatest improvement of the soul".

Superintendent :—

WHAT WE ARE TO DO.

The School :—

1. We should think first of our father and mother.
2. We should labour for the welfare of our own home.
3. We should help those who are weak or in trouble.
4. We should work for the good of our country.
5. We should believe in the Brotherhood of Man.

One of the Teachers :—

"He that is greatest among you shall be as one that serves".

May we always be ready to serve.

One of the Teachers :—

"Now abideth faith, hope, love, these three; but the greatest of these is love".

Superintendent :—

WHAT WE ARE TO STRIVE FOR.

The School :—

To be true to ourselves, true to our home, true to our country, true to ou fellowmen. We are to strive to be true in everything.

Superintendent :—

"Truth is the strong thing, Let man's life be true."

The questions or citations are rendered by one or another of the teachers, the responses being read in concert by the children, the Superintendent beginning and ending the reading with the refrain: "Truth is the strong thing: let man's life be true". We do not read this every Sunday, as we should not want the young people to grow tired of it; nor do we undertake to analyse it or explain it, but just let it stand for what it is worth in the minds of the pupils. We assume that little by little it will unfold itself in the course of instruction we give them, so that by the time they are fifteen or sixteen years of age they shall *feel* what it means, without anything definite by way of explanation having been said in regard to it.

Along with this responsive exercise, or "catechism," as I term it, we have songs. We do not care to have a large selection. Forty or fifty songs ought to be enough for the school, as it is important that the children should gradually come to know them by heart and to sing them with spirit. Unfortunately, it is not an easy matter to find just the selections suitable for our purpose. For the most part they should grow out of our work. We use a portion of Dr. Adler's "City of the Light". Or we take such lines as—

The rose is queen among the flowers;
None other is so fair;
The lily nodding on its stem
With fragrance fills the air;

But sweeter than the lily's breath
And than the rose more fair,
The tender love of human hearts
Upspringing everywhere,—

which are sung to the air of "Auld Lang Syne," and the walls fairly ring with the music, as the words are rendered in that old tune which the children are so fond of. We may try a portion of the beautiful poem:—

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

To please the youngest we may have a song with the following words for a refrain, wanting in poetry, but with a *ring* to them that leads the little ones to sing them with a glee almost wild in its delight:—

Do it, do it with a will,
Do it right away;
If you've anything to do,
Do it right away.

If we are perplexed in what way to arouse the children, we can always fall back on a song of that kind, and the little ones are always tempted to rise and

leap up and down as they half-sing it, half-shout it forth.

Then, too, we may strike a deeper chord, with a faint touch of solemnity in it, as we introduce a song dealing with the experience of stern, inevitable toil by which men must earn their subsistence, reminding us of the injunction laid upon the whole human race: ". . . In the sweat of thy brow shalt thou eat thy bread":—

> You cannot pay with money the million sons of toil;
> The sailor on the ocean; the peasant on the soil;
> The labourer in the quarry; the heaver of the coal;
> Your money pays the labour: it cannot pay the soul.

It is not to be expected that the full significance of these songs will come at once. But if they are rendered often enough, it is to be assumed that, gradually, something of their meaning will sink into the hearts of those who sing them, and that the sentiments in such lines may eventually blend with the more serious course of instruction we are pursuing. All this naturally belongs to the effort we are making to reach the young on the *receptive* side.

Along with the songs, before the class work begins, we aim at having a five-minutes' talk to those present, either by the Superintendent of the school or by a guest invited for the occasion, on the "Beautiful Thought" chosen for the day, of which each member

of the school has received a copy to be committed to memory.

Once in every few weeks it is the plan to give the school a picture-talk as a feature of the introductory "religious service". We wish to reach the hearts or minds of the young through beautiful faces, beautiful buildings, beautiful scenes from nature or works of art. For this purpose we naturally make use of the lantern slide. If the picture-talk deals with faces, we can use some of the rare pictures of the old masters, and through the instinctive sense of beauty we may begin to reach the ethical side of human nature. I cannot help thinking that a great result is accomplished just by letting the young sit quietly for a few moments looking at the face of one of the beautiful Madonnas by Raphael. Not much needs to be said; the young people are only to look and feel, taking in the effect, which to them, so far as they are conscious of it, is just a delight to the eye. Yet, while it is to them *consciously* only a delight to the eye, those radiant, majestic faces must somehow sink deep within the growing souls of those who are looking on, and leave an "after-glow" not soon to fade away.

So, too, I believe we can attain something of the same effect through pictures of sculpture. Some of the antique works of Greece and Rome, such as the head of Pallas, the beautiful face of the Hermes, or

the bold figure of the Apollo Belvidere, are objects of eternal beauty and always suggest feelings of the ideal.

By such picture-talks we reach or touch the vague sense of the Infinite lurking in the minds of the young, while we are spared from trying to give them positive conceptions at the outset as to what the "Infinite" means, and by this mistaken method practically destroying the very sense of the Infinite altogether.

In another way, for instance, this result might be accomplished through a short talk about the pyramids. We can tell in a general way how old they are; what time and labour were required in building them; what majesty of size, or beauty of proportion they suggest —without even alluding to the word Infinite or mentioning any religious conceptions at all. By this means we may gratify the instinctive interest in the grand, the majestic, or the sublime, without torturing or perverting the dawning intellectual side of the child nature by endeavouring to inculcate conceptions utterly beyond its grasp or comprehension.

It is our desire to associate the sentiments belonging to the Eternal, the Infinite, the Absolute, with the distinctions between Right and Wrong, with the thought of the Moral Law—but not to use these words so that they shall become hackneyed, before

the child-mind has begun to have any conception at all as to what these words stand for.

We have been sometimes more concrete in our methods with these pictures. We have taken for a subject the "History of the National Flag" and given numerous illustrations connected with it, hoping by this means to throw the feeling of ethical piety around love of country as a truly "sacred" theme.

Or again I have shown them scenes from "Niagara," making my key-note the mystery of "Power"—for these picture-lectures should always have a *theme*, a sentiment which they are to bring out, otherwise they would be simply week-day school talks on "History" or "Geography". We have given such a talk about the "Moon" as a hint of the vastness of time and distance, describing the planet which had grown old while our earth was in its infancy. We have had pictures of "Mountains," with glaciers and the Alps before us.

What is this, after all, but another way of appealing to the "God-sense," without using the name—touching on the feelings without using names and phraseology which may only distort the religious consciousness, when given to it before the mind can have any realising conception of what they mean.

All this is intended as a background of sentiment in connection with our course of Ethical Instruction.

If it stood by itself it might have comparatively little value. Its significance comes in only when we connect it with the other work.

In place of the picture-lecture, once every few weeks we insert a form of musical service. The song, the piano, the violin, the cornet—almost any form of music or any instrument pleasing to the young, is made use off. To them *consciously*, it is of course, as we have said, only a delight to the ear. And it would be this and nothing more, if it were not that we connect it definitely with the other portion of the morning's work, so that the two belong together. The sense of the Infinite aroused by a combination of beautiful sounds is reached in this way also. By this other means we may help to associate the solemn mystical feelings about the "Eternal," the "Absolute," with the teachings of morality. We desire that all that sanctity which in the conventional Sunday school has been connected with the word "God," should surround the thought of the Moral Law. It is the Moral Law which should sanctify the thought of God, rather than the thought of God which should sanctify the Moral Law.

Sometimes the musical service is connected with the study-subject of some special class. At one time it has been "Citizenship" morning, and we have sought to emphasise the importance of giving a wider

sense to national feeling, showing that we ought to feel an interest in other nations and their citizenship too. As a step in this direction we have had four songs rendered in succession by a quartette, "Rule Britannia" for England, the "Watch on the Rhine" for Germany, the "Marseillaise" for France, and the "Star Spangled Banner" for America—in each instance telling something about the song, its history and the country it represented.

On another occasion we have had the songs and music deal exclusively with the subject of Home, and then it was the "Home" morning. This is a scheme which may be expanded indefinitely and opens out great possibilities.

All this may seem rather dreamlike than an actual possibility. But it must be remembered that we ask the privilege of influencing the young only little by little over a period of eight or nine or ten years. From the receptive side we expect that much of this effect will be unconscious. To the young, as we have intimated, in so far as they *think* about it, a good deal of this "religious service" will be merely a *pleasure to the eye or a pleasure to the ear.* In our purpose it means a great deal more.

I have spoken of the "Beautiful Thought" for the day. We select from classic literature, from the best thinkers or the great Bibles of the Old World, here

and there stray sentences that we desire to have lodged in the memories of the young. We use this method only as a minor feature, knowing only too well how futile much of the bare memorising has proved in the conventional Sunday school. And yet there are gems of thought or sentiment crystallised in a few terse words coming down to us from the past, in such simple, beautiful forms that all people ought to know them. If we put off committing these sayings to memory until we are "grown up," the chances are that we shall never know them. Even if, now and then, such a thought or sentiment is beyond the grasp of the child, we can sometimes lodge the words there—not trying to explain them, but assuming that some time in later years these sayings may come back to the mind, with the meaning given to the words through the long personal experience which each one must have after entering the arena of life. For the most part, the choicest of these sayings pertain to human life and contain the wisdom gained from ages of human experience. As an illustration I give the list of "Beautiful Thoughts" we have used for one year:—

No man securely doth command, unless he hath learned readily to obey.—*Thomas à Kempis.*

If thou faint in the day of adversity, thy strength is small.—*Proverbs of Solomon.*

If you wish for anything that belongs to another, that which is your own is lost.—*Epictetus.*

How long I shall live depends upon accident; but it depends upon myself how well I live.—*Seneca.*

Men are created for the sake of men, that they may mutually do good to one another.—*Cicero.*

Let him that thinketh he standeth, take heed lest he fall.—*St. Paul.*

The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which be may receive.—*Confucius.*

Nothing that does not enter my mind and get within me, can ever hurt me. Let me hold to this and I am safe.—*Marcus Aurelius.*

There is no condition of life that excludes a wise man from discharging his duty.—*Seneca.*

Rejoice not when thine enemy falleth, and let not thy heart be glad when he is overthrown.—*Proverbs of Solomon.*

Neither the evening nor the morning star is more beautiful than justice.—*Aristotle.*

Whatsoever thy hand findeth to do, do it with thy might.—*Ecclesiastes.*

Hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule.—*Buddha.*

Create in me a clean heart and renew a right spirit within me.—*Psalms of the Hebrews.*

Let us therefore cast off the works of darkness and let us put on the armour of light.—*St. Paul.*

The reward of doing one duty is the power to perform another.—*Ben Azai.*

Choose the best life, and habit by-and-by will make you like it the best.—*Epictetus.*

What fools say is pleasure, that the noble say is pain; what fools say is pain, that the noble know as pleasure. —*Buddha.*

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.—*Buddha.*

The evil bow before the good; and the wicked at the gates of the righteous.—*Proverbs of Solomon.*

The man whom reason guides is freer, when he lives in a community under the bond of common laws, than when he lives in a solitude where he obeys himself alone. —*Spinoza.*

A man should say: "I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to make myself worthy to be known."—*Confucius.*

Be not overcome of evil, but overcome evil with good. —*St. Paul.*

He who lives looking for pleasure only, the tempter will certainly overthrow him, as the wind throws down a weak tree.—*Buddha.*

Now I go the way of all the earth, therefore be thou strong and show thyself a man.—*King David.*

After the lesson hour, during which the young people have been assembled in their respective classes, and when they come back once more for the second portion of the general exercises or "religious service," the "Beautiful Thought" for the day is recited by a member chosen from each class for that purpose, beginning with the youngest. One of the little ones

rises and repeats the words; then one from the next older class, and so on back until we come to the class of adults, when the sentence is finally recited by the entire school in unison. If any of those present have not committed it to memory at the outset, they are quite sure to know it by heart before the time comes when they all repeat it together.

After this we usually have a recitation from one of the young people. It has been our desire that, little by little, they should come to know by heart some of the rarest gems of ethical-religious thought or sentiment in prose or verse. We may select for the youngest ones the short poem about "The Daisy" from Wordsworth; or for the older boys and girls, possibly such words as Clough's noble lines:—

. . . Say not the struggle naught availeth;

or perhaps a chapter from the teachings of the "Path of Virtue" of Buddhism; or the solemn and heart-stirring words:—

. . . He was despised and rejected of men,

from the prophet Isaiah. We also ask the members of the adult class to give recitations, and they may render from time to time such selections as Matthew Arnold's "Self Dependence"; or the "Apostrophe to Duty" by Immanuel Kant, or a passage from the writings of Ralph Waldo Emerson.

These recitations, however, we are connecting with the subject of study for each class. The poem or prose selections from our Treasure House of Ethical Piety, which we are forming, has first been the basis of discussion and been rendered in the class on "Citizenship," "The Family," or "The Self," according to its theme or character; and afterwards it may be given before the whole school. The nature of these selections will be more fully brought out when we come to explain the lessons in detail, later on in the volume.

At the close of the morning the leader of our school may read a short story, taking not more than five minutes—something that shall, as it were, "let the minds down" from the high level we have been endeavouring to keep them on during the study time, while giving something concrete from human life which the young may carry away with them.

Naturally, we end with a song, or else with our responsive exercise, the "catechism".

While we have given only a single chapter to a description of these general exercises, they nevertheless figure prominently in our programme of work and constitute one very large feature of it.

CHAPTER II.

THE POINT OF CONTRAST BETWEEN AN ETHICAL SUNDAY SCHOOL AND ONE OF THE CONVENTIONAL KIND.

IT must be frankly confessed that the system we have been working out has come only through an experience on our part of previous failures. It is ten or twelve years since we began our effort in connection with the Ethical Society of St. Louis. At first, what I had in view for the ethical instruction of the young seemed a comparatively easy task. But it was a painful discovery when the fact grew upon me more and more that we were toiling in a field where the ground as yet had scarcely been broken. We tried and we tried. The young people would come but they would not stay. The fathers and mothers could not see much value in it. The teachers to whom I gave the notes which they were to make use of in the classes would tell me that their notes were of no avail and that what was given them would not work. The literature on the subject with a few rare exceptions was arid in the extreme.

We might have gone back to the methods of the conventional Sunday school; but with them I was disappointed. The fundamental purpose of an ethical course of instruction for the young lay in another direction.

It was my conviction, and one in which I have never faltered, that the old method of using the Sunday school as a means for imparting *knowledge*, somewhat on the plan of the week-day school, save that the knowledge was of another kind—it was my conviction that this was a radical mistake. If such were the course to be pursued, then the whole matter might be handed over to the week-day school where the children could be taught what is to be found in the Bible, just as they are taught the facts of geography or political history.

But what we were aiming at was something different. The purpose in view was to influence the character of the young rather than to give them more knowledge. As one set of notes or lessons went into my waste-basket, we would try another. The most that can be said is that we have by this means gradually developed a system which at least has been found to *work*. It is seldom now that a teacher comes to us saying that he cannot accomplish anything. On the other hand we have at last secured a corps of teachers believing in the system and enthusiastic for it.

But it became necessary to give up the plan of providing a teacher merely with a bare outline as a syllabus. We found it essential to furnish all the details of a complete lesson, including the points to be developed, the kind of questions which might be introduced, the methods for illustrating the notes, the pictures or stories or proverbs. It all had to be there. In this brief sketch I shall therefore be taking fragments here and there from some two thousand or more pages of typewritten manuscript with which I have provided the corps of instructors. As they would make many volumes of the size of this one, what is given as examples must be but short extracts, like paragraphs broken from the connection where they belong.

The fundamental contrast, as I conceive it, between the conventional Sunday school and one along ethical lines, is that in this other direction we undertake to develop certain *tendencies* of thought and feeling in the young, or to develop a certain *attitude of mind* on the problems of life—rather than to give the young a specific knowledge, or to impart definite beliefs or facts of scriptural history. We use our facts or our Scripture history not for their own sake but as an indirect means for awakening those tendencies of mind of which I speak; aiming in this way to give the young, as it were, a "push" in a

special direction, setting their minds or hearts in a certain way of feeling or thinking, and then leaving such tendencies, once inaugurated, to work themselves out by slow degrees in the lives of these young people after they pass on to maturity.

A great many of the facts we may introduce will be lost sight of or forgotten. But on this matter we shall not much care. It is rather a sum-total of effect we are striving for, by giving a certain "set" to the feelings or the will. All this may seem rather vague, in contrast with the positive, dogmatic teaching of the average Sunday school. But the point may come out a little more clearly in the ensuing pages.

At the end of the course of instruction such as we shall outline, when a young person has gone through it all, it may turn out that the individual would not be able to pass a satisfactory examination upon it if brought before a school committee. There would be no way of estimating what the young people had learned by making a series of inquiries and working out percentages. The pupil who passed the poorest examination might after all have received the most benefit from the instruction. It is the *whole effect* we should be thinking of, rather than the facts of knowledge we have introduced, the subjects we have talked about, or the doctrines we have discussed.

Any one may readily observe from what is being

said, that in such a line of work much more depends upon the teacher than in the ordinary work of the week-day school. There are persons who might make excellent teachers in geography or history, in arithmetic or algebra, in grammar or natural science, and yet make an utter failure as teachers in an ethical Sunday school. For our purpose we must judge far more by the personal qualities of the teacher than by the course of normal school training he may have received, or by the examination he may pass under the supervision of a School Board.

Furthermore, the success of an ethical Sunday school must depend a good deal upon its size. In my judgment a school of this character should number in average attendance about one hundred young people from seven to sixteen or eighteen years of age. It is important that there should be a large enough attendance to give a *school feeling*, so that there shall be a unity of spirit among those who come to the classes. It must be a school and not a class. On the other hand, when there are several hundred pupils, the individuality of each one is lost in so far as the whole school is concerned. Five hundred or one thousand children assembled together, singing or reciting in chorus, makes a beautiful impression to the eye and ear of a listener or an onlooker. There is something imposing about it. But I do not believe in it never-

theless. We are concerned with the effect on the young people, and not with the effect on those gazing upon it from the outside.

The kernel of our instruction comes in the middle of the course and centres in a study of three great subjects: (I.) the Home or the Family; (II.) the State, with the interpretation of the meaning of Citizenship; (III.) and then the Self, with the study of oneself as a blending of body and mind, or as an analysis of the duties with which one is concerned as a Self-conscious Being and Individuality. To each of these three institutions we devote at least one year; placing them just before a line of instruction at the end of the entire course, dealing with the evolution of the belief in God, covering a period of two years and culminating in a study of "The Voice of God on the Inside," Conscience or the Sense of Duty; while on the other hand we have a three-years' series of lessons at the beginning of the work for the youngest pupils in the study of the "Bible Stories" and miscellaneous "Habits". Where the "Life of Jesus" fits in with this scheme I shall explain later on, as it is not included in what we term the "Bible Stories".

Although in the ensuing chapters we shall be sketching the outline of work in one Sunday school, it is not as if we assumed on our part that this same scheme in all its details could be adopted by one

school after another without discrimination, or employed without changes for all classes of children. An effort to develop a system which in all its minor points would be suitable for all grades of life or with young people of the most diverse characteristics, would seem worthless if not chimerical. The plan of instruction developed for one school would have to be readapted in every instance, if it were to be used in other schools or other localities.

The degree of emphasis, for example, which is to be laid on special points, will depend a great deal on the sphere of life, or on the homes from which the young people come. If the pupils in the Sunday school are accustomed to the life of the streets and have little home influence or home education; if the practical ethical code they learn about comes only from the jostle and push of life outside; then the whole method of instruction must change.

In each lesson for such pupils there should be fewer points and less subtle analysis. The points which are made should be developed much more boldly, with heavy underscoring, and with a force and persistence such as we should not employ for young people of another kind. To undertake to use the same lessons in point of detail for a class of newsboys and a class of boys or girls coming from happy and beautiful homes, would be absurd. The same

rough outline might be used in both instances; but it would need to be radically enlarged in certain directions, smoothed out in others, cut down in still others; and this should be done by the leader or corps of teachers. No school is to be looked upon as entirely satisfactory in which the leader does not know the whole scheme of instruction from end to end. Furthermore, each one of the teachers ought to have some definite idea of the entire system, so that he shall have an understanding of the way the points he is working out in his class fit in with the whole plan; otherwise it will happen that some of the teachers will be making wild leaps in the dark and bring on dire confusion as the young people pass from grade to grade.

On the other hand there are boys, and sometimes even girls, with whom no system of any kind seems to work. In every group of one hundred or more young people there are a few who practically do not think at all, living a wholly objective existence. For such pupils I might almost say there should be a separate Sunday school. But as this will be out of the question, the wisest course to pursue is to give this class of boys or girls only the leading points in ethics in bold outlines, and work with them by means of hero tales. It is nearly always possible to stir any sort of a boy by talking about *soldiers.*

If he positively will not give any thought to serious subjects, he may be reached by stories of warfare, or heroic tales where at least a few of the most striking virtues come out, even if the finer characteristics in human nature in these instances must be ignored. But I should fall back on this method only as a last resource, after the school has been well sifted out. Yet it is never quite fair to sacrifice the education of one hundred boys and girls to the interests of four or five who will not think and will not work. There are boys so overrunning with animal spirits or who have evolved so little from the original animal nature, that they need to have a course of ethical instruction all for themselves, and one of a very positive or very severe kind.

Before I go on from this point to give a more detailed account of our course of lessons, may I emphasise one assertion to the most of my power? It has been suggested that this is a scheme for a Sunday school "without religion". All that can be said in reply is that once and again I keep beseeching the teachers in our school not to tolerate such a thought for a moment. On the contrary we would have them feel that this course of instruction is religious from end to end, that as a matter of fact it is the very kernel of religion which we are trying to work out by this means and to develop more fully in the hearts

and minds of the young. The *method* we pursue, however, is beyond question quite contrary to that adopted by the conventional Sunday school. Yet there is little in all these series of lessons which would contradict what is ordinarily taught in such schools, or be in opposition to their standpoint. The contrast is conspicuous mainly in regard to the way the *emphasis* is thrown in certain directions and not in others.

CHAPTER III.

THE "BIBLE" IN OUR SUNDAY SCHOOL.

WHEN we come to the active side of the child's mind and endeavour to reach or develop the ethical side of his nature by making the mind think for itself, we have the more serious problems confronting us. Little by little we have been sketching the outlines for a series of studies covering a period of nine years, from the age of seven to about sixteen; and I shall endeavour in as terse a way as possible to give some idea of what kind of work we are trying to do in this course of instruction. It is the more important part of the work of the school, and the harder part. It means *work*, not only on the part of the young, but even more on the part of the teacher. It is not surprising that those who undertake to use such methods for ethical instruction should find difficulties in the way, and assert only too emphatically that the old method in the conventional Sunday school was much easier and gave more immediate results.

With the youngest of the children, from the ages

of seven to nine years, we begin with the Bible stories of the Old Testament, from the account of Adam and Eve in the Garden of Eden down to David and Solomon and the establishment of the kingdom of Israel in Palestine. We do not undertake to have these taught in the conventional way, using the exact language of the Bible and giving *all* that we find there. The main point is to select such stories or tales as may have a meaning to the little ones and carry some sort of an ethical lesson. We tell these stories, as we have already said, not for the purpose of teaching the child about God, but about *man*, and what man has learned of life and about right and wrong through long ages of history and experience.

These tales are told as "stories," with no special discussion as to whether they are true or not true, whether they are history or not history. Problems of this kind may arise with adult classes dealing with the Bible; but at the outset we have another purpose in view. I think that any one can see why all children should learn the stories of the Bible in one form or another; if for no other reason, because these stories are the basis of the literature of Christendom. Many a grown man now-a-days is humiliated to find that he cannot understand some of the simplest allusions in what he reads, because of his ignorance of the stories

from the Bible. The young ought to know them, if on no other grounds, just because everybody all over the world is *expected* to know them. Fathers and mothers cannot afford to submit their children to the possible humiliation in later years of being ignorant on subjects about which all cultured persons are supposed to know at least something.

But the advantage is that these stories from the Bible are not mere "stories". They are not like the tales from Homer, or like most of the other stories from the classical literatures of the world. These tales from the Bible, beginning with Adam and Eve, down to David and Solomon, can be told in an interesting way as illustrating the simple elements of morality. But it will be found that we cannot always read these stories to the young *exactly* as they stand in the Bible. Such a statement may be a shock to orthodox minds. And yet it is surprising how many orthodox people are coming to admit this fact and to realise that the Bible as it stands is to be read by the adult mind and not by the child. Still, the moral thread is there, and it is this moral thread that we undertake to preserve and make use of by telling these stories or tales in simple language, leaving out such portions as are irrelevant, or such stories as may have no ethical import or may give a shock to the moral sense. As to the super-

natural side, we do not have to talk about it. When it becomes necessary for us to introduce it, we can just let it stand and read it as a part of the tale. For myself, however, I prefer, in using these stories, to preserve the old Hebrew name of the Deity, "Yahweh," throughout, not positively connecting it with the higher conception of "God" such as comes out later on in the prophets Isaiah and Jeremiah.

I may give a single illustration of one of these lessons, showing how we use these tales from the Bible, although the selection has to be made somewhat at random. Take, for instance, the story of "The Tower of Babel":—

It was a long while ago, just how long I cannot say, and over in another part of the world, after the time of the great Flood—it may have been hundreds of years later, when Noah was no longer alive and there were again a great number of people on the earth. They had begun to build cities. They had riches once more, and they were giving themselves over to having a good time —seeking only after pleasures, and just those kind of pleasures which satisfy people for the moment and leave nothing behind.

They had so much wealth and they had been so successful in building their cities that they were overcome with pride. I suppose you know what that feeling means? In those days it seems that every man somehow felt as if he were better than any other man. So now I am going to tell you of something extraordinary

that took place. What put it into the people's heads I do not know. It is never quite easy to explain the strange ideas or plans which some persons have. But be that as it may, the people at that time thought up the strangest sort of a scheme. As to the sense of it all, you must decide for yourselves. But they got it into their heads that they would build a tower. It was not to be just the ordinary kind of a tower, but something great and mighty; greater than anything which had ever been built before. It was to be high. "How high?" you ask. Why, they meant to make it go on up until it touched the sky. I suppose they did not know in those days just what the sky was, or how high it was up there. At any rate, they thought they could do it; in fact, they were sure of it.

They talked and talked a great deal about that tower, and how they would build it. And so at last they set to work and laid the foundations. You can be sure these foundations were solid and strong. They were not going to have their tower tumble over; it was to stay there for ever. "What did they do it for?" you ask. Well, I do not quite know. It may be that they did not know themselves. People do not always have the best of reasons for the plans they have. All I know is that they wanted to build a tower, and that it was to be something very large indeed. In fact, they wanted to see just what they could do. They had an idea that they could do almost anything, and they were quite sure they knew almost everything. They had stopped trying to learn anything more, because they were so satisfied with themselves, thinking they knew it all, or all that ever could be known.

This tower then, I suppose, was to show how clever

they were. They could look at it after it reached the sky and think what a big thing they had done, and how much superior they would show themselves to any other human beings who had lived before them, or to any people who might come afterwards. What sort of a feeling do you call this? "Pride," do you answer? Yes, that was it. These people were just *proud*. They evidently wanted, as we would say now-a-days, to "show off".

You see the world was young then. There had not been very much history, and people had not found out "what they did not know". Sometimes it happens, as you may be aware, that the more ignorant a person is, the more he thinks he knows. He likes to talk about himself, to think about himself; and he likes to have other people look at him and admire him and talk about him.

These strange people lived on what was called the Plain of Shinar, away over in Asia somewhere; and they began to build their tower. Just as soon as the foundations were laid, thousands of people would come out every day to look at it, and the more they looked at it the more esteem they felt for themselves, and the more sure they were that no people would ever be able to do anything so great or achieve anything so extraordinary as this tower was going to be. It kept on going up, higher and higher. At first it only reached to the tops of the doors of the houses; by-and-by it was as high as the roofs; then it went on up above the walls of the city, and soon it was higher than anything else in the country. Yet it kept on going up, and they made more brick and brought more stone and built it higher and higher, and as they watched the sky they kept wondering how long it

would be before their tower would touch that great blue dome up there.

If they had been proud before they laid the foundations of that tower, they grew more and more proud every day. They spent pretty much all their time admiring themselves. I suppose if there had been any books in those days they would have stopped reading them. Why should they read books when they "knew all about it"? What reason did they have for going to see other parts of the world when they were so superior themselves? Yet, all the while, up went that tower, and it did almost look as if it were going to touch the sky. "What sort of name did they give to it?" you ask. Well, I think I should have called it the "Tower of Pride"; but that was not the name they gave to it themselves.

But by-and-by something happened. Usually when people get too proud something does happen. Do you think that the tower fell down? No, it stayed there—at least, for a while; just how long I do not know. But there was a fall of another kind for the Tower of Pride.

It seems that Yahweh, the Ruler of the World, got to thinking about it, and He did not altogether approve of what was going on down there on the Plain of Shinar. He was quite certain if the human race went on in that way they would think they knew everything and the world would come to a standstill. Now Yahweh wanted the human race to go on improving, and He knew that the one great vice which would keep the people from improving was Pride.

There was no other way. Those people there on the Plain of Shinar had to be taught humility; their pride must have a fall; in some way they must be brought

back to their senses. I almost wonder that Yahweh did not despise these people altogether and decide not to have any human beings on earth at all if they were going to be so vain. But no; He felt pity for them because they were young, and they had not had much experience; and so He thought He would try another way to teach them humility.

The people had almost fancied that their tower was just about to reach the sky. It was higher than anything else in the world, and they were growing more and more supremely satisfied over it. I suppose there must have been thousands of men at work there.

But one morning there was trouble. All the work came to a standstill. Yahweh had decided to interfere. And what do you suppose He did? Well, it is said, you know, that people in those days all talked alike. Now-a-days we have any number of languages among the races scattered throughout the world, hundreds of languages, I suppose.

But from what we are told, up to that time people talked only one language, and all men could understand each other. This may have been one reason why they thought they knew everything. But at any rate, one morning the work stopped. Thousands of men had come together to work on the tower, when all of a sudden they found they could not understand each other. One man was talking in one language, and another was talking in another language. Just how many languages they were talking I do not know; but I fancy it must have been hundreds or thousands.

There they were. What could they do? One man would give a direction and the other man could not understand it. The whole plan fell to pieces. They

could not talk; they could not direct each other; they could not explain to each other what they were trying to do. It was the end of that tower. As far as they were concerned it was just as if that great structure had tumbled down upon their heads. It was there just the same as it was the day before; but they could not go on with it.

And as they tried to talk to each other and found they could not understand what others were saying, it struck them that perhaps, after all, they did not know everything; otherwise there would not be such a wild and stupid confusion everywhere. It was an awful blow. A blow to what? you ask. Why, to their pride, I should say. They came to realise that they were not so great as they thought they were; that they did not know as much as they thought they did; that they were not nearly as superior as they had fancied.

What a state of mind the people must have been in, there in that great city! They looked up at their tower and they felt ashamed.

It no longer added to their pride; and they wished they could pull it down. It all seemed very childish now, the effort they had made to "show off". They wished they had never begun it. It struck them that perhaps, after all, the human race was young, and that, if they were to start out and scatter over the world, they might go on improving and learning a great deal more.

They left their tower and it crumbled away. They abandoned their city, those speaking one language going one way, others speaking another language going another way. But as they departed they had quite a different look on their faces from what they had had a few years

before, when in their pride they had laid the foundations of that great building. The Tower of their Pride had fallen, and they had learned humility.

In this way we can tell the stories of "Noah and the Flood," "The Sacrifice of Isaac," the "Marriage of Isaac and Rebekah," of "Joseph and his Brethren," of the "Plagues in Egypt," of "Moses and Mt. Sinai," of the "Crossing of the Jordan," of the "Victories of Joshua over the Canaanites," the "Struggle between the Israelites and the Philistines," of the brave young David in his battle with Goliath and of his beautiful friendship with Jonathan, and so on to the great King Solomon and his court at Jerusalem.

These are told, as I have said, as *stories*. The main point is that the little ones should know them or know about them, and at the same time catch a glimpse of the great moral principles underlying all human history. We do not ask these youngest children to think much for themselves. We wish mainly to have them gain a permanent knowledge of these tales. It is a delight to see how the little ones cluster around their teacher and how fond they become of these stories from the Bible when told in the right way. This is the only consecutive series of tales or stories we make use of in the school, mainly because they are about the only series in ancient literature having a conspicuous thread of moral teaching running through

them. When these tales passed their final revision at the hands of the priests or prophets among the Israelites, it was evidently intended that they should not be merely history or biography, but that they should teach the elements of ethical truth; and this is what gives them their value, although sometimes the ethical truth may be rather crude and still in need of revision.

I have been reluctant to employ series of tales from other literatures, as for instance from Homer, or the Fairy Tales from German sources, or even the beautiful legends concerning King Arthur and the Knights of the Round Table—partly for the reason that they would tend to *run together* in the minds of the little ones with the stories from the Bible. As a matter of fact the Bible tales on the whole are so much superior in their moral import to the legends in other classic literature, that it has seemed better to let the Scripture tales stand out boldly by themselves in the minds of the young.

If other material is needed for the little ones, then we turn to another source. It is quite true that many teachers will find their pupils growing a little tired of the same line of tales. In order to avoid this, our teachers for the youngest children make use of "Nature Studies" from time to time in the last few moments of the lesson hour, doing this by way of diversion. The series of "Mother Nature's

Helpers," and "Nature Studies," recently published in Chicago by the Westone Sunday School Society of that city, furnish the best material we have found for this purpose. They are to be used at the choice of the teacher. In one class, the teacher in charge after an experiment preferred not to employ them, because, as she stated, the little ones were inclined to take more interest in the "Nature Studies" than in the "Bible Stories". The other teacher in the same series of lessons makes use of them regularly, however. But this sub-theme, as we call it, is so distinct from the material for the main part of the lesson, that it saves any possible confusion, and the Bible stories stand out distinctly as *the* subject of the morning.

In narrating these tales from the Bible we have naturally tried as far as possible to preserve the beautiful language of the English version. From time to time we ask the little ones to commit the sayings to memory; as, for instance, some of the speeches of the patriarchs or of the other great characters with which the stories deal. In so far as the supernatural element is concerned, it is much easier to handle this with the little ones, than when we come to the "Life of Jesus" for the older members of the school. With boys and girls of seven or eight years of age the distinction between "natural" and "super-

natural" has not become very clear. To them everything is both supernatural and natural. It all runs together in their minds; for they are not as yet philosophers. It does not matter precisely what notion they form as to the "cloud" which hung over Mount Sinai when the Ten Commandments were given; nor is it of much consequence in what way they explain the passage over the Red Sea on the part of the Israelites.

There are times, however, in the Scripture narrative when we see good reason for departing from the strict language we find there. I am thinking, for instance, of the account of the Ten Commandments. Usually they are given in the exact words of the Bible. If so they must arouse scepticism even in the minds of the youngest children; as, for example, when a pupil recites, "Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth". It does not take long for the pupil to have discovered that everywhere he sees likenesses of what is in heaven above, or in the earth beneath, and it will require a great deal of elaborate or roundabout explanation to show what sense there is in such a command, or why it is there and yet completely ignored.

On the other hand, these are the classic "Ten

Commandments". As such, a pupil must and should know them and be able to name what each Commandment is about according to the number. The grown person does not want to be in ignorance when he meets a reference to the "Fifth Commandment," and be obliged to refer to his Bible in order to ascertain just what is referred to. In giving our account of these Commandments, therefore, instead of using the exact language of Scripture, we aim rather to tell the pupils what each Commandment is *about*, rather than always giving it in its precise form as it appears in the Bible. In this way the little ones can be told the subject of each one of the Commands, without making it necessary for them to be given all sorts of explanations in order that the significance may be reasoned away.

At this point I may cite the paragraph on this subject as we have it in our series, taking it from the chapter on "Mount Sinai":—

You may like to know what the Ten Commandments were. The first one was that the people should worship Yahweh. The second that they should never make any image of Yahweh, or worship images and become idolaters, like the other wicked people around them. The third was that they should not be profane or take Yahweh's name in vain. This you see was a commandment against swearing. The fourth was that they should keep holy the Sabbath Day, meaning that they should set

apart one day of the week when they should rest from their ordinary labours and turn their thoughts to more serious things. The fifth was that the people should honour their fathers and mothers. The sixth was that they should do no murder—although it may be a puzzle to us why it should have been necessary to give the people a commandment like that. The seventh was against committing adultery, meaning by this that husbands and wives should be true to each other all their lives. The eighth was "Thou shalt not steal". I am sure everybody understands that, and I fear very much that in those days they needed such a commandment. The ninth was against lying, "Thou shalt not bear false witness against thy neighbour". The tenth and last was against covetousness. "Thou shalt not covet," meaning that people should not keep wishing for things that belong to other people, because if they go on thinking about how much they want those things, they may be inclined by-and-by to go and take them, so that in this way coveting leads to stealing. These were the Ten Commandments—the rules, as I have told you, which the Israelites were to obey. Part of these rules, you see, dealt with the way they were to act toward each other; and part of them with the way they were to act toward Yahweh.

I am not prepared to urge my method in this particular case, as it is so much of a departure from that usually adopted. As a rule we do not take such a circuitous course. But in this way, sometimes expanding and sometimes reducing or cutting out, we have gone over the well-known stories, covering the

several hundred pages in the manuscripts of our lessons. On the whole we find the children like them; and the mothers also, because of the graphic accounts of what the little ones tell of these stories on returning to their homes.

But we aim to do a great deal more than merely to give the little ones a knowledge of the tales of the Bible. These stories work in beautifully as a part of our entire scheme. We are able by this means at the very outset to *anticipate* to some extent, the great ethical points we expect to develop or elaborate throughout the whole course of instruction. We do not have to say this to the children. They need not know what we are doing in this direction. But in these stories we are taking the first steps in developing that "tendency of mind" which we hope to foster more and more, making it firmer and firmer as the years go on.

The beauty of the Bible tales for little ones is that the moral points are so *pronounced.* The lessons come out in large letters or heavy type and can be seen almost without comment. And it is important that we should strike the chords in a loud tone at the start in our scheme of instruction. These tales emphasise on a large scale the awfulness of the vices or of the evil passions. It is the evil of pride, for instance, which is brought out over and over again;

or the iniquity of stealing; or the baseness of being untrue to one's home or family. In this way at the very outset, before we have gone into any subtle analysis, we can make the little ones feel the horror of evil conduct, turning their minds with a revulsion against stealing or murder, against jealousy, envy, pride, wilfulness and disobedience. Respect for life and property, regard for parents, loyalty to the family, submission to the law of the State—these are the virtues which stand out so boldly in the Old Testament.

Yet it would seem as if the key-note to nearly all these tales was the duty of obedience. The calamities strike home to the great characters in the Bible tales, because of their disobedience either to the will of Yahweh, or to the will of Israel, the State, or to their own sense of duty.

On the other hand it is of equal importance that while we use the Scripture lessons as a means for anticipating the great points we are going to emphasise in future years of our course, we should be on guard lest we give the impression that in these stories wickedness always gets punished directly or in a certain way. The more we read these classic tales, the more it comes home to us that they do not emphasise so much the punishment of evil conduct in each instance, but rather that they turn the feelings in

us *against* such conduct on the whole, as if somehow the nature of things or the great power somewhere were bearing down on wickedness and would not tolerate it. This point does not come out so much in each lesson; it is rather the total effect of the whole series of stories as we have them in the Bible, or make use of them for our ethical Sunday school. We cannot give the thought in philosophical language to the little ones. We may not be able to say it outright to them; but there is a way of making them *feel* it just by the way the stories are told. It can somehow be impressed on the children's minds that there is a woe in one way or another accompanying *wickedness*, if not directly and always the *wicked man*.

If we undertake to show how in each case the individual is punished, and therefore to point out that bad conduct soon gets its due, we shall find ourselves in trouble at once. We cannot illustrate this from life. The experience of the young will go against it continually. The mistake, I believe, has been in trying to give such a thought *as a philosophy* to young minds, bewildering them at the start, and ever after putting their ethical instruction in contradiction to their experience.

But there is a way of bearing down on the feelings of the young by these tales, in the horror expressed

for evil conduct throughout the narrative. It is, for instance, as if whenever anything wicked were mentioned to the young, they were to hear music of woe sounding all around them. By this means they attach to such conduct the feelings suggested by such music. There is a way of narrating these tales so they shall act like such music of woe sounding in the ears of the young when they read of the wickedness of evil men. On the other hand it should be as if they were to hear sweet, solemn, beautiful music when good conduct or the conduct of good men is mentioned; and thus they should be led to connect the other feelings with what we call the good man or the good life.

In the method we are pursuing with these stories it is also apparent that the teacher does not have to supply himself with an endless number of reference books. He will not be called upon to post himself on Bible history or the geography of Palestine. It is not essential that he should have dictionaries of the Bible, introducing points from them into his tales. We are not in this course of lessons undertaking to teach "Scripture history" or "Bible lore". This would be a line of work for young people who are passing on to the age of adults, where ethical instruction comes to blend with the wide sphere of other educational institutions. Surely it would be folly to

undertake to teach little children the elements of a Higher Criticism.

A great deal of stress, however, should be laid on the pictures which are to be made use of in connection with these stories. But it would be a sad mistake for teachers to employ without discrimination the illustrated Bibles which are appearing at the present time. Such books for the most part, I fear, are made to sell. The art in their illustrations at times may be beautiful, but is at other times positively atrocious. The pictures in certain instances may help the story and make it edifying; in other instances they have the contrary effect, and suggest a crude or grotesque supernaturalism of which a good teacher will feel heartily ashamed. Surely in this direction it were better to make use of plain common sense.

The method we have been employing, therefore, has been to gather our pictures from all possible sources, such as the periodical literature of recent years, which is a perfect gold mine for such purposes; on the other hand *gleaning* from the illustrated Bibles. But we cut the pictures out and mount them on cardboard, in this way trying to build up a small library of illustrative material which may go on growing all the while. We are doing this not only for the Bible stories, but for all the subjects dealt with in our whole

course of instruction. In every class of study there must be a concrete element brought out, as something by which education may enter through the eye, while in other ways the teacher is trying to reach the mind or heart through the ear.

CHAPTER IV.

STUDY OF THE HABITS.

AT about the age of nine years we begin the systematic work we are outlining in our course of instruction. The first year is devoted to a study of the "Habits". The teacher takes up one habit after another, talking it over with the boys and girls, seeing what impressions they may have concerning it, what they have learned about it for themselves out of their own experiences and observations, and then adding to this the wisdom which the older mind can impart.

It is necessary at the outset to have a general talk about habits and what they mean; distinguishing them from instincts, so that the young may realise how they themselves *acquire* habits and are responsible for them, and therefore what an important part in life is played by the habits one acquires.

Then the teacher may devote a morning to a talk about the habit of "Exaggeration," for instance, asking the boys and girls what they know about it; how they would describe it; what examples they have seen of it among themselves. Then comes the

question: "What leads people to exaggerate?" Do people, for instance, consciously tell a lie? If what they tell is not a lie, what does it mean, or what leads to it, or what are the motives inspiring it? Along with this must go the problem as to the effect on a person's whole life or character from the habit of exaggeration; how it comes that he cannot be trusted, and cannot even trust himself, so that by-and-by he does not even know, himself, whether he is telling the truth in what he may be saying.

It is in the study of the Habits, as I conceive it, where we have the best opportunity for employing classic sayings or proverbs from all ages and from all literatures. While such materials can and should be made use of in all the subjects we deal with throughout our course of instruction, yet they seem most of all adapted to these miscellaneous habits we form in our early life. Proverbs or sayings are detached truths, standing out by themselves, each one with its own kernel of wisdom. Besides this, they have grown up out of practical experience as the lessons of life itself, with the same want of system or order by which much of our practical and severe instruction in ethics must come.

With this purpose in view we have selected a series of proverbs which are attached to each lesson and which may have some point of application to the

subject of the day. As an example we give the ones which belong to the lesson on "Self-conceit".

Conceit may puff a man up, but it never props him up.

There is more hope of a fool than of him who is wise in his own conceit.

The goslings would lead the geese to grass.

Conceit in weakest bodies strongest works.

All is sugar to the vain, even the praise of fools.

Every man has just so much vanity as he wants understanding.

Every one thinks he has more than his share of brains.

No man sympathises with the sorrows of vanity.

She that looks too much at herself, looks too little to herself.

Self-exaltation is the fool's paradise.

Such lists could be expanded to any extent; and each teacher should be at liberty to gather from his readings or every source at his command, illustrations of this kind. There is no one method for introducing these proverbs. Sometimes one of them can be selected as a starting-point for the discussion on the subject of the day. It might be written on the blackboard without any suggestions as to the theme which is to be talked about; and in this way a teacher may lead up to what he proposes to make his chief point of instruction in his lesson. At other times the entire series could be read aloud at the end of the hour,

furnishing something in the nature of a review of the points which have been gone over in the talk with the young people. Or, on the other hand, each pupil might be given one of the proverbs to take home and make inquiries about, bringing back an explanation of it the next Sunday.

In all such lists of sayings or proverbs there will be found one or more of peculiar beauty or value, as having the very richest wisdom of all ages on the theme or the habit which has been analysed. The choicest of these should therefore be committed to memory and lodged in the minds of the young as the starting-point for a treasure-house of wisdom. If nothing more in the course of the entire year were accomplished in this study of the Habits, than to be able to lodge such choice sayings in the memories of the members of the class, enough would have been accomplished to have made the year's effort worth the while.

It is apparent also that no teacher should undertake to handle this subject of "Habits" without having an inexhaustible supply of stories at command; otherwise it will only be dry analysis to the young people and make them tire of the method at the outset. But the quantity of such material is so great that it will be almost futile to undertake to furnish it as a part of the system. The story should rarely, if ever, stand

out as the real subject for the day; but it should be introduced constantly, and the points be worked out by means of it. Sometimes it may come in at the end and at other times at the beginning of the lesson. No two teachers, if they are good teachers, would probably begin any one of these lessons precisely in the same way. It must depend on what has gone before or on what proves to be of special interest to the class of pupils the teacher may have.

I will give just one sample of this series of lessons on the Habits. In most respects the method is the same throughout all the notes furnished to the teachers. They are intended as fanciful conversations carried on between the teacher and the children. I take, for instance, the one on "Being Conceited," the proverbs for which have already been given.

Did you ever hear anything about "being conceited"? Do you see any sense in that? What would it mean to you if you heard it said of anybody?

What would conceited people do? "Talk about themselves," you say? Yes, but how much? "Oh," you answer, "a good deal." Then you think, do you, that being conceited would mean talking about oneself a good deal?

But suppose a person should keep saying how much he wished he was able to do something, or keep lamenting because he was not strong enough to do it; suppose he went on repeatedly saying how much better some one

else could do a certain thing than himself. That would be talking a great deal about oneself, would it not? Do you think that would necessarily mean self-conceit?

"No, not exactly," you answer. But why not? That certainly is talking about oneself? "Why," you say, "self-conceit means talking about oneself in a bragging sort of way." Oh, is that it? I ask. But what do you mean by bragging?

"Why," you say, "bragging means telling how smart we are, and how much we can do."

But is that all there is to bragging? What if one were to tell how much one could do, but at the same time admitted that some one else could do it a great deal better—would that be exactly bragging? "No, not quite," you say.

What would be the difference? "Why," you answer, "bragging would mean trying to show how much smarter we are than other people, boasting over others, talking about ourselves as superior to others."

Then that is what you mean by being conceited, is it—always talking about oneself as being smarter or better than other people? And you call that "bragging," you tell me.

I suppose, then, you mean that a person who never talked about himself could not be conceited. Is that what you mean? "No," you say; "for a person could be conceited even if he did not talk about himself."

Then what would be going on in his mind if he were a conceited person, and yet did not talk about himself? What would he be thinking about? You say, "he would be thinking to himself how much smarter or better he was than other people".

And so it is your opinion, is it, that merely thinking

of oneself about one's superiority would mean being "conceited"? Yes, I agree with you there.

How do you think such a conceited person, who did not talk to others about himself, would act? Do you think there would be any way of people knowing we were conceited, if we were conceited in that way? Would anybody find us out? "No, you think not," you tell me. But why? "Because," you say, "we would keep our thoughts to ourselves; we wouldn't tell of the feelings we have."

Now, do you think you could really do that? Do you suppose that you could deceive in that way and not show it by your conduct, even if you said nothing about it?

Take, for instance, two boys or girls, one of them very conceited, and the other not so. How would they act when trying to improve themselves? Which one would be going to others seeking for information, or trying to learn from other people? Would it be the conceited one?

"No," you say, "it would not be the conceited one." But why not? Would he not want to improve himself just the same? "No," you answer; "he would be thinking that he knew it already, fancying that he could not learn anything from anybody else." Have you ever come across boys and girls who acted as if they knew more than their teachers did? Don't you think they were rather ridiculous? Are such boys and girls conceited, do you think? "Yes, decidedly," you say.

Then which class of persons, do you suppose, are most likely to go on improving themselves—those who are very conceited, and think they "know it already," or those who are rather doubtful about how much they know and try to learn from others? You think, do you,

that "the conceited boy or girl would not improve so much"? Yes, I agree with you there.

How do you think a conceited boy or girl would act toward other people in the way of helping them? If he felt that he knew more and was smarter than they were, then he would try to help them, would he not, and make them as smart as himself, or make them think they were —would not that be his way?

You smile at that, I see; but what makes you smile? Why should that seem ridiculous? "Oh," you say, "he would feel himself so much superior that he would have a kind of contempt for them and would not try to help them."

As a rule, do people like us or dislike us, if we are conceited? "Oh, they dislike us," you answer. But can you explain that? Why should others dislike us if we show self-conceit? "Oh," you say, "they would dislike us because we should be showing that we had a feeling of contempt for them; we should not be trying to help them when they needed our help." "We should be inclined to 'show off,' to them," you tell me.

But why should people mind our trying to "show off," as you say? "Because," you answer, "people who do that are tiresome." You think, do you, that we get tired of people who are all the time talking about themselves? I am afraid you are right there.

And you think, do you, that people can even show off without talking? That is what you meant when you said that a person could be conceited without constantly speaking of himself?

Do you mean to say, for example, that a person who never talks of himself could constantly call attention to himself? "Yes," you assert. How? I ask. He does not

say to you, "look at me". "True," you answer, "but he acts that way."

Why, how could a man act that way, if he did not say anything? "Oh," you tell me, "he could show it by the way he walks, or holds his head, or by the way he smiles."

Now, as to a proverb about self-conceit, let me give you one thought that is two or three thousand years old. Think what it means when I read it to you:—

> "Seest thou a man wise in his own conceit?
> There is more hope of a fool than of him."

What sense is there in that saying? What do you mean when you say that there is no hope for a man wise in his own conceit, or that you could do more with a fool than with such a man? Does it imply that the man has no hope for himself? "Oh, no," you answer, "he has a great deal of hope for himself; he thinks he is going to do wonderful things." Yes, I think you are right.

You mean, do you, that other people are hopeless about him? But why do they feel that way? What did we say about the conceited man improving himself? Did you tell me that he was more, or less, liable to improve that the man who was not conceited? "Less so," you answer. Then you see, do you, why there is little hope for a self-conceited man—he thinks he knows it all and will not improve—is that what you have in mind? "Yes," you say.

Already, then, two or three thousand years ago, people knew that even the most stupid person had more chance of improving than the conceited person. The trouble would be that a conceited person might also be stupid and not know it; or, even if he were clever at the be-

ginning, the stupid man might pass ahead of him by gradually improving. And so there is a great deal of wisdom in this old proverb.

What are the points that we have learned now about being conceited?

In the first place, that conceited people may talk a great deal about themselves.

In the second place, that they may *feel* or *be* very conceited, and yet not say it in words.

In the third place, that a conceited person can show it by the way he acts.

In the fourth place, that a conceited person is not so liable to improve, because he feels that he knows it already, and will not try to learn from others.

In the fifth place, that a conceited person is not liable to be helpful to others, but rather contemptuous toward them.

And then we had the talk about the proverb.

Each lesson is worked out in this manner for the teacher. It will be readily seen why we make use of this special form of dialogue. These are notes exclusively for the teacher, prepared in this way in order to *suggest* the method to be pursued and the points to be elaborated. We take it for granted, however, that each teacher will introduce the questions in his own way and draw out the answers in any manner he finds most feasible. The members of the class do not see these notes and really should not know of their existence. The aim is, as far as possible,

to get the boys and girls to see the points of the lessons as coming out of their own experience, leaving *them* to give the answers wherever this is possible, and so having them feel that what is being taught them may really come to them through what is going on in their own lives.

To be sure, this method may be carried too far, and the teacher ought always to make the young feel that he knows more than they do. At times the method of instruction should be dogmatic. We may be obliged to say that we *know* this to be true, because it has been found out through hundreds and thousands of years in the experience of other people.

In this way we can go on with one habit after another, as, for instance, "Generosity" or "Stinginess"; habits of "Borrowing," "Being Lazy," "Swearing," "Being Studious," "Pride," "Perseverance," "Order," "Humility," "Self-denial," or "Procrastination".

We may discuss such a habit as "Consideration for Others". Any amount of talk can be aroused over what such a habit really means. We begin, for instance, with an illustration of a young man in a crowded street car, where an old person, feeble in health or strength, comes in, together with a beautiful young woman; and the man gives his seat to the young woman, leaving the old person

standing. Was that true consideration for others? If not, why? What was wrong with the motive? Then we can show the various reasons for displaying true consideration for others, and the methods of doing it. A fine opportunity is offered in such a theme for discussing what the word "gentleman" or "gentlemanlike," "lady" or "ladylike," really means; so that the boys and girls may get some definite idea of these terms in their earlier years, and may be able to see that the spirit of the "lady" or "gentleman" is shown, not by the mere *forms* in dealing with others, but by a true consideration for people's feelings, inasmuch as conduct of this kind is concerned with what is on the *inside*, rather than what is on the *outside.*

We may go on with the habits of "Bravery," of "Play," "Cheating," "Teasing," "Frugality"—distinguishing between the habit of "being saving" with money, and the larger frugality of being saving in the way of using one's time or employing one's efforts. A very successful lesson—especially with the boys—deals with the subject of "Being Soldierly," and what advantages are offered for developing a broader and higher idea of chivalry; at the same time the elemental feature of becoming "soldierly" involved in the idea of *drill*, opens up the whole subject as to the method for acquiring good habits,

and how such habits can be strengthened only by a slow process of drill; so that a man may acquire the habit of courage, of truth, or of generosity, only by the same sort of drill or discipline by which one becomes a good soldier.

We have another lesson on "Conscientiousness"—not as an analysis of conscience, but using the word in the more popular sense as applying to strictness in minor things. We attach it to the phrase "being strict with oneself". The pity of it is that we can give so little time to such an important theme. If there ever were a period when we are conscious of the need of a new emphasis on this particular habit or duty, it would be in these last days of the nineteenth century. It does seem as if human nature were less strict with itself in small things than in former days. We are almost led to regret the passing away of the grim Puritanism of other times, in spite of its gloomy severity. If only there were a way of retaining its conscientiousness without its gloom!

Now and then, to be sure, our attention has been called to the fact that certain minds seem almost to have been poisoned by an exaggerated development of self-scrutiny or by over-conscientiousness. But this has been particularly in the home of the New England Puritans; and we may rest assured that for every one person who has suffered in this way

from exaggerated conscientiousness, and whose nature may have been warped by this cause, there have been a thousand persons who have suffered from the absence of this characteristic. It strikes me that we may take the risk with comparative safety; for instances will be rare when we find too much self-scrutiny or too much conscience. It were better to risk the possibility of making a person over-conscientious than to risk the chance of letting him become careless about the minor duties which make up so much of his daily life.

It may be asked why we begin our course of instruction on the analytic side, with the study of the Habits, and, most of all, why we do it with so little system. Should we not grade these habits, reduce them to an order, and make them somehow develop the points of an ethical scheme or hint at a future ethical philosophy? In fact it will appear as if in the method we are starting out with there were no system at all.

To some extent this charge is true. Yet we are taking this course with a purpose. We are beginning to teach ethics to the young in this way by the method of daily experience. It is the hard knocks we get in our everyday life which bring home to us the practical suggestions as to a true course of conduct, and which lead us to try to find an answer

to the problems confronting us. The lessons we get from life are positively flung at us, and surely without any system or order. Every form of experience we may undergo can teach us something.

In the study of the Habits, therefore, we are trying in some way to follow this method of life itself, to use the same miscellaneous experiences without much scheme or order, by which our everyday life forces ethical instruction upon us. All that we shall try to do at the start is to set the mind to thinking on these everyday experiences—aiming to do more distinctly what life itself is doing all the while. We desire to urge the mind of the young person more positively in the direction of availing itself of these everyday experiences for ethical development. The hard blows we get may compel us to think in this direction even when we are very young; but it is of importance that we should make the *minor* blows serve the same purpose.

By means of the study of the Habits, as well as by means of the Bible stories, we are trying to give a first turn to the mind in the sphere of ethics, making the young see more clearly how everything a person goes through with can teach him something as to the true way to live. Out of the study of miscellaneous habits we desire to develop the one supreme habit of paying attention to the ethical lessons which life itself

may teach to those who will only look and listen. We shall only be cultivating the eye of the mind, as it were, on this point, encouraging it not to overlook all that valuable instruction which may come to those who are not stupidly blind.

This study of the Habits might be made use of for any age. By a slight change in the language, in the emphasis, or in the illustrations, the same points could have their value to a child of nine or the youth of fourteen or the young man of twenty-one years of age.

We append a list of the Habits we study in the one season's work for young people nine or ten years of age:—

I. The Meaning of Habit.
II. More about Habits.
III. Perseverance.
IV. Self-conceit.
V. Order.
VI. Consideration for Others.

VII. Being Lazy.
VIII. Deception.
IX. Being Saving.
X. About Soldiers and Being Soldierly.
XI. Being Soldierly in Time of Peace.
XII. Ambition.

XIII. Procrastination.
XIV. Habits of Play.
XV. Self-denial.
XVI. Being Brave.
XVII. Habit of Teasing.
XVIII. Humility.

XIX. Pride.
XX. Habit of Exaggeration.
XXI. Frugality.
XXII. Being Studious.
XXIII. The Habit of Swearing.
XXIV. The Habit of Borrowing.

XXV. Habits of Service.
XXVI. Generosity and Stinginess.
XXVII. Cheating.
XXVIII. Prejudices.
XXIX. Conscientiousness.
XXX. Speaking the Truth.

There is no end to the number of subjects we might take up for analysis by this means; but it would seem as if in the list given above there were enough for the Sunday studies covering a period of a year.

While it is true that we make use of little system or method in the arrangement of themes, letting them stand as miscellaneous topics taken up from time to time, as if the teacher himself selected them from what had happened in his own observation during the preceding weeks, it will be observed that we close the

series with what would appear to be the most important of all the Habits. We take up the theme which has been observed to be the foundation principle of our Catechism, in fact of our whole scheme of instruction—Truth—and we enter upon a little further analysis of the saying: "Let man's life be true". At this point we can only make a start on such an analysis, because in everything we teach throughout the nine or ten years' course we are working out or developing this one charge.

But it would not do for us to make a study of the Habits as such, without aiming to call forth a sense of horror for a lie. First must come the conception of speaking the truth, before the larger thought is to be developed, of living the truth. Out of the liar in words comes the liar in conduct, as the young people may see. And yet our theme is not the lie, but rather the habit of truth itself; and it rests with us to point out what an effort is called for on the part of every human creature, in order to always *speak* the truth as well as in order always *to be true.*

CHAPTER V.

THE INSTITUTIONS: THE HOME.

AT about the age of ten or eleven we pass on to a series of studies connected with the "institutions," or what we might call "institutional life," taking up from year to year, first the "Home," then "Citizenship and One's Country," and afterwards the "Self," or "The Duties to Oneself".

We begin with the Home as the simpler study, and a subject most easily understood by the young. Naturally we do not talk to them of "institutions" or "institutional life". To them it is just *home*. The teacher at the outset, talking about the subject for the year's study, may have a bird's nest in his hand, and introduce the subject of "home" with a talk about the "nest". There is the question as to what makes home. Is it the house we live in? the place? the locality? or the people? What constitutes "home"? In what way is home unlike any other place in the world? And here the point comes out that in the home, more than anywhere else, we

belong together. We do not work for pay, nor do we share, in the home, according to what we *do* but rather according to what we *need.* The young can see how it is, therefore, that in the family there is a "clinging together" that exists nowhere else in the world.

Along with this must come the study of the relations between the different members of the home, beginning, naturally, with the relation of the child to the father and the mother. There comes the query what the young owe to their fathers and mothers. "Obedience," for instance, is the answer. Then, what does obedience mean? There must be a series of lessons telling about the subject of obedience and submission to father and mother. There comes in the old illustration about "eye-service" and obeying in the letter and not in the spirit, with some of the reasons why the young should obey father and mother. Then there should be a talk about what father and mother do for their children. The children are to name over everything they can possibly think of that is done for them by their parents. But when the final question comes as to *why* one should obey, this theme always ends with the one crucial answer: *Because they are my father and mother.* These words are to be lodged with a fixity in the mind as if beyond analysis or explanation.

Then there is to be a talk concerning obedience in the larger sense, and what it means. The young are to understand that they are not to obey simply because they are young, but because obedience is a great, universal rule of life, and that all persons of all ages are obliged to obey. They can see from their school life how their teacher, whom they have to obey, must submit to the rules prescribed by the principal of the school; how the principal must submit to the rules of the school board, and how the school board must submit to the rules laid down by the city government or by the people; and it can be shown how, in the work we have to do, whatever employment we have, while we may be in a position to command certain persons, there are others who are in a position to command us. The wage earner must submit to the man in the office; the man in the office to the president of the company; and the president to his board of directors.

One very important lesson is concerned with what we owe to our fathers and mothers when we are grown up, and it is to be shown how mean and base those people are who neglect their aged parents.

As an illustration of these various lessons I select from the course of the year's study a portion of the one dealing with the "Meaning of Obedience":—

Did you ever hear of the phrase "eye-servant"? "No," you say, "you have never heard of it."

But can you guess what it would mean?

Suppose I give you an example. Have you ever known a pet dog to take food from the family table when no one was in the room, although he would never do it if anybody were present? "Some dogs would not do it," you say. Yes, that is true; but how about all kinds of dogs?

"Oh," you answer, "there are other dogs which would steal in just that way." And so you really call it stealing, do you? But why was it that the dog dared to take the food when nobody was present? "Because," you answer, "he somehow felt that nobody was seeing him, and so that nobody would know anything about it." You mean, do you, then, that he was a dog which would obey when somebody had an eye on him?

Do you begin to see what is meant by an "eye-servant"? What sense is there in that kind of a term? "You know now," you answer? Well, what does it mean? "Oh," you say, "it means anybody who obeys when he is being watched, and disobeys when nobody can see him." Yes, I suspect that you have found out what is meant by "eye-service".

Did you ever see any persons working harder when somebody is near looking at them—when, for instance, their teacher or father or mother is near—and then working more carelessly when nobody is near? What is the difference between such conduct and the dog we have talked about? "It is pretty much the same," you say.

Then what would you call such persons? "Eye-servants?" Yes, that is the word; we should call them eye-servants.

And do you think people who follow rules in that way can say that they are obedient? Is that real obedience, or is it "make-believe"? You answer, "it is make-believe".

What is it, then, that you lose in the mind of your father and mother when they discover your disobedience? You have answered that question already in the other illustration. "Their confidence and trust," you say. Yes, that is just it.

Then when a person disobeys under those circumstances, he has done something else besides showing disobedience, has he not? He has shown, besides, that he cannot be trusted.

But do you think that this sort of disobedience ever takes place among grown people? Perhaps you don't understand my question, as you don't answer.

But if, when you are grown up and there are a number of you working together, and you have agreed to work according to certain rules; then suppose that only one of you should be present at the work for a time, and he should break the rules because it would be easier, although it would make more work for the rest of you when you came back.

Now when you found that other one out, what would he have lost in your respect? "Your confidence," you say? Exactly. And what would you be inclined to call that man; would he not be like the dog you have described? How would you name him? "An eye-servant?" Yes, that would be it, exactly.

Do you think then that a boy or girl who would do that way with a father or mother might have the same habit when grown up, in dealing with other people? I wonder if you can think of another term for that sort of

disobedience. Suppose you write it down, I will spell it for you.

There is the word—"Cheating". Is not such disobedience a kind of cheating towards your parents when you are children, or towards grown people when you are grown up?

You said, however, that if one acted in this respect towards one's father or mother and were found out, one would lose their confidence. But suppose one were not found out, then would it make any difference? "Not so far as father and mother would be concerned," you say. But would it make any difference at all? "Yes," you answer, "it might lead one to do it again, and so be found out next time." But suppose you would not be found out next time, yet in that case you would lose something; can you think what it is? Self—— what? "You don't know?" Well, write it down—I will tell you—Self-respect! You would lose your own self-respect.

Talking of this subject of obedience leads me to one other rather curious question. I suppose you admire courage; we all do. Does it take more pluck or courage to obey or disobey?

For instance, when a boy or girl says "I won't," does that show that he is weak or strong?

"Oh," you say, "it shows courage; he is bold; he is able to say that, even if he is going to be punished."

Then you would admire him, would you, when he says "I won't"?

But if, when you ask him a favour, suppose at that moment he should say "no, I wont"; would that show courage on his part? It would be boldness and defiance. "No," you answer, "it would be mean."

When we talk about courage, do we usually under-

stand by the word doing easy things or hard things? "Why," you say, "it usually means doing hard things, perhaps doing things that we don't like to do."

Now which comes easier, when a man has something disagreeable before him that he has been told to do, to say "I won't," or to go and do it? "Why," you say, "it is easier to say 'I wont'." Then which is the courageous course?

I wonder if you ever knew of a boy or girl who was laughed at because he was going to do something which he had been told to do by his father or mother. What if he had given in to the laughter of the other boys and girls and not shown obedience, would that have been courage or cowardice? "Oh, that would have been a kind of cowardice," you say.

Then it looks, does it not, as if showing obedience, after all, meant showing courage, and that it is the coward who tries not to obey, or who tries to sneak out of what he has to do?

Talking of grown people, of those who become strong, powerful men, do you think, as a rule, they were the kind of boys who were obedient, or disobedient—which?

We go on into a study of the relation between the children themselves in the home, what they owe to each other, and what is the fundamental principle underlying such a relationship. Sometimes, in answer to a question of this kind, we give them a word or phrase which they are permanently to remember. Each of our classes has a small blackboard at hand, and when there are any special terms or phrases that

we care to lodge permanently in the minds of the boys and girls, we have the word or phrase written on the blackboard by one of the members of the class. It is to stay there for a time before their eyes, and by this means to receive special emphasis.

In this way we give the young the term "mutual service" as something they are always to remember, as describing the relationship between brothers and sisters in the home, what this relationship has to be at the outset, and what it should be all through life.

We must go into some discussion as to the feelings that may develop among boys and girls in the home; what leads to bad feelings; how, to some extent, those feelings can be avoided. We may raise the question, why in one home brothers and sisters are fond of each other, and in another home do not seem to care for each other at all; why, again, when boys and girls grow up, in certain families a feeling of "mutual service" continues all through life; whereas in other families, this seems to die out altogether. The question as to the relationship between brothers and sisters when they are grown up cannot be too strongly dealt upon. They must see that it may be necessary for them to use special effort, in order to preserve the relationship of mutual service among themselves as brothers and sisters in the way it prevailed in the earlier years of their home life.

In the study of the home there must be a talk about the "Family Table," and what it means; why we have a family table; what reasons there are for taking our meals together; what are the common courtesies at the family table; the reasons for refinement in table manners; why it is that people take their meals together, rather than each one should eat as he pleases or when he pleases. The opportunity is afforded here of contrasting the way animals eat, with the family table of a refined, civilised home.

Any one can see the importance of having a talk about "Sickness and Sorrow" in the home, and how we ought to conduct ourselves under these circumstances; as to what can be done to be of service at such times; how we can be of assistance to those who are sick; and in what way we can try to be less selfish if we happen to be sick ourselves. This subject also carries one far beyond the study of childhood, and the main thought of the lesson should rather be directed further ahead to the time when the young will be grown up, and have to consider how they should conduct themselves in homes of their own when there is illness there, or when they themselves are the afflicted ones.

Inasmuch as it may weary the young people a little to be always emphasising the *duty* aspect of life, even in connection with subjects so near to

them as those pertaining to the Home, we may vary the theme somewhat at times by entering on a side phase and deal with the *history* of the house and home. We have one or more lessons, therefore, touching on the house itself as a part of the home or family life; and we take the members of the class into the study of home architecture in its simple forms.

It may surprise them to learn that their forefathers many thousands of years ago had their homes in caves. We begin by talking about the cave-home, and put before the class a picture of a cave. Then comes the rude hut made of earth, branches of trees, stones, or anything of that kind, but with no chimneys or windows, no dining-rooms or bed-rooms, no floor save the earth. As another picture they can see the tent as a third form of house; and they are told what a long period of hundreds or thousands of years it required in the growth of the human mind before our forefathers passed from the cave-home to the tent-home. There might be some account of the "Cliff Dwellers," with pictures of such homes in the cliffs as we read of in the southern states of North America.

And from this we would pass on in our story to the house with hewn timbers, boards and shingles, doors and windows. We may trace the evolution

of the fireplace, the hearthstone, the threshold, and tell of what sacred feelings have been associated with those words. We can show pictures of a log house, a frame house, and then of the modern city dwelling-place. In the same fashion it is open to us to go a little into the history of the internal features of the home, the utensils or conveniences there, as, for instance, the history of lighting or matches.

We may show pictures of homes of to-day in different parts of the world, among the poor as well as among the rich. Thus we shall have developed our story from the cave-home to the palace. At this point, if desired, we could introduce a practical lesson, sad, but true, such as we have in our notes, reading like this:—

By the way, speaking of houses of kings, what are such houses called? "Palaces," you say. Yes, we call them palaces.

And what is your idea of a palace? "Oh," you suggest, "it would be a house which is very big, with a great many rooms and lots of furniture, beautiful pictures, all sorts of comforts, elegant rugs and carpets, and plenty of people to wait on you—a place where one could be happy all the time."

But what did you put in that last point for, about being happy all the time? "Why," you insist, "how could one help but be happy if one lives in a palace?"

But do you know that if you were to put that question

to people who have lived in palaces, they would actually smile, because they would think it was so ridiculous. Yet it would be a sad kind of a smile; because they would tell you that people who live in palaces are often the most unhappy or wretched people, and the very people who are least able to have their own way. You may not believe it; but that is what they would tell you, and I fancy they ought to know.

This side of our general subject is not important; yet it ought to be introduced so as to add more of an element of charm to the main theme of study. There is also a sentiment connected with it which may help in bringing out the main thought in this year's course of instruction. After we have gone over the ground in the study of the history of houses as a part of the home, the young people may be allowed to forget the facts, but nevertheless keeping something of the sentiment which was aroused by means of that study.

If the teacher has a group of young people from attractive homes, there is an opportunity to say a little something about the ethics of decoration in the home. Incidentally one can touch on what is real beauty and what is mere lavish display or wasteful luxury. Even a boy or girl of twelve years of age may grasp this point, or appreciate such a distinction. It is not difficult to point out to them that a book-shelf may be a finer ornament to the house or home,

if the right books are there, than meaningless *bric-à-brac* or expensive furniture, which destroys the comfort of home life while it makes a good showing to those who come there occasionally from the outside.

What a chance there is to touch on the subject of "Family Pride," and to give a worthy significance to pride of this character! It is such a pity that one class of persons despise this feeling as of no account, while others put such ludicrous or exaggerated emphasis upon it! What is it, we may ask, that gives a family the right to a sense of honour or pride? What truly constitutes the honour of a family? By raising these questions we may suggest to the young that there is a right and justice or even a duty in honouring one's forefathers, in being glad over what they have done, in rejoicing that one has had such forefathers; while, on the other hand, one can be made to see when it comes to *moral* worth, that honour after all must depend on oneself.

We might accomplish a great deal if we could put the feeling of family pride on a normal basis, so that people shall not despise it from the one side or make themselves laughable about it on the other. The young should be made to see that the sense of family honour or family pride may truly be connected with the eternal law, "Thou shalt honour thy father and thy mother"; and they may also be lead to see that

the honour which the father or mother may have earned, can only pass over to the child to the extent that the child makes himself worthy of it.

It is with this first theme in the study of institutional life that we may seriously begin to make use of the beauties of literature. In our analysis of the Habits, the best material for illustration was the story, told not as it might occur in a book, but narrated in the language of the teacher himself. The artistic form in which it was given would be of little consequence.

But now we may go further, and employ the element of art for our assistance. We may take some of the gems of literature in just the form they occur, and introduce them from time to time in connection with the general subject for the year or the special subject for the day. In the outlines of the lessons we have been preparing, we have therefore added such beautiful selections as we have come upon, dealing with home or home life—chiefly selections in verse. Some of them answer the purpose of emphasising the element of sacredness connected with the "Home". What a charm can be added by the teacher reciting the song, by Duryea, ending with the refrain—

King, King, crown me the King;
Home is the Kingdom and Love is the King.

What sentiment gathers around the well-known poem by G. P. Morris, "Woodman, Spare that Tree!" How it appeals to the higher sense of family honour or reverence for the parent, because it was the father who had planted the tree there! What sentiment in such home attachments is brought back to memory or may be emphasised for those who have not yet begun to have memories, by the lines:—

Here too my sister played,
My mother kissed me here;
My father pressed my hand—
Forgive this foolish tear,
But let that old oak stand.

Some of these selections may not be great as works of art; yet they are literature, and good of their kind. So, too, we may use the well-known poem, by Eliza Cook, "The Old Arm Chair," or the song, by Morris, about "Those Evening Bells," or those other touching lines, by Samuel Woodworth, concerning "The Old Oaken Bucket". Who will not think in this connection of the verses about "The House where I was born," by Thomas Hood?

It is of importance that we should make use of these poems, not in a miscellaneous way merely, but rather by connecting them with the subject in our year's course of ethical instruction. The teacher may introduce one or another of these from time to time,

reading it aloud, or having it read aloud by one of the young people; where it is possible, having one of the class-members commit it to memory and recite it afterwards in the presence of the whole class, and later on before the school. Is there not a charm in such poems as "Stay at Home, My Heart!" by Longfellow, which can aid us in emphasizing the sanctity of the family relationship? There are not many of these gems. The number is not large. But they should be looked upon as exceedingly choice, and not thrown together in a mass with miscellaneous collections of poems. They should be used like music in connection with the ethical points we are trying to work out in these studies. They should be selected with the greatest care, and kept by themselves as gems pertaining to the home and home-life.

In this connection it may be seen what is the one main trend we are working for, on the subject of "The Home". At the outset, in the introductory chapter, it was stated that we were looking rather to the attitude of mind or heart or will on the general subject dealt with, rather than aiming to fix specific precepts or theories on the young. We may put into this course of the study of "The Home" enough material for years of thinking. Much of it will pass out of the memories of the class-members.

But we are looking to the future—to the time when

those young people will be grown men and women. We are thinking of the period in their lives when they may come to the point of having homes of their own. More than all, we are aware of the sad experience in the break-up of home-life, when the young are to leave the family-nest and go out into the world, when the old tie of affection will begin to wane, and something like a sense of duty must take its place.

It is our hope to give a *set* to the young minds in the direction of *feeling* the ideal sanctity of the family relationship, as something applying not merely to the time when little ones cluster around the mother's knee, but as a permanent relationship—as a nursery for training in life, as a place where we learn self-sacrifice by witnessing others sacrificing themselves for us, as a school where we learn the one supreme lesson of self-control by the drill of obedience to father or mother, and where we learn what true brotherliness means. Thus, when we are grown up, when the material tie is broken and we separate from each other, we shall feel a stern sense of duty added to the influence of affection, making us be true to our aged fathers and mothers, true to our brothers and sisters, with whom we once sat at the table; but most of all, true and faithful in the new homes we may establish for ourselves.

In connection with the study of the Home as an

institution, we also introduce a series of lessons explaining the meaning of Festivals. It adds a little variety or charm to what may seem like the monotony of the subject. Hence, for instance, in this special series of lessons, the Sunday after "Thanksgiving Day" is devoted to a talk about that festival, what it means, how it arose, what sort of significance it may have, or what it stands for.

So, too, during the holidays, a Sunday morning is devoted to a talk as to the meaning of the Christmas festival. It may be well if I insert at this point the notes for the lesson on this subject, as illustrating our method in dealing with the "Festivals".

THE CHRISTMAS FESTIVAL.

You all know about Christmas, I am sure. I wonder what your first idea of Christmas was when you were a little child.

Who was it that you always had in mind when Christmas was mentioned? What person was it? "Santa Claus," you say? Yes, surely it was Santa Claus. We have all been fond of Santa Claus.

Do you remember anything about him, how he used to look; what your idea of him was? Tell me what you remember about it. What did you think he looked like? Where did you think he came from? What sort of clothes did he wear? Was he old or young? Did he travel by night or by day? Do you remember how old you were before you found out that there was no real Santa Claus?

Tell me, each of you, if you can remember. And were you sorry to find out that there was no Santa Claus? Did you really wish there was such a person? It is a beautiful story, is it not, and we all like to read about it. Even grown people like to think about Santa Claus.

But, now, what is the other thing that children always connect with Santa Claus? What was it that Santa Claus was supposed to bring?

"Toys and play-things," you answer? Yes, toys and play-things. But you get something now at Christmas, don't you, although it may not be toys or play-things? What do you get? "Why, presents," you say, "gifts".

Yes, I suppose your father or mother makes presents to you at Christmas time. Perhaps you make gifts to each other or to your father and mother, and they may also make gifts to each other. And so you connect Christmas with the idea of "gifts," do you not?

But what is the difference, do you suppose, between the meaning of Christmas to children and to grown people? Who do you think care the most for it, the little ones or the grown men and women?

"Oh," you say, "you think the children care the most for it." I am not so sure about that. Wait until you are older and see.

What is the difference, however? Both grown men and women and children think of "gifts" in connection with Christmas, you say. But is there a difference in reference to those gifts? How is it, for instance, when you are little; do you usually think more about giving presents or receiving them? "Why," you answer me, "you probably think more about receiving them."

Yes, I suppose you do, and it is all right that you should think that way just now. But how is it with

your father and mother and grown people? "Oh," you suggest, "they probably think more about giving presents than receiving them." Yes, I agree with you there.

Which ones do you suppose get the greater pleasure, those who receive the gifts or those who give them? "As to that," you tell me, "you think it would be a greater pleasure to receive them." I can only warn you, don't be too sure about that.

Did you ever hear of a beautiful old maxim that came from a great teacher about "It is more blessed to give than to receive?" Some time when you are older and become very fond of a person, you may find that there is more pleasure in making a present than in receiving one.

And thus you see that grown people can take the keenest pleasure in making gifts, and so also be fond of the Christmas time. There is an immense amount of pleasure in giving pleasure to others.

I wonder, then, what is the kind of feeling all over the world at Christmas time? Is it a gloomy time or a happy time? "Oh," you exclaim, "it is a happy time everywhere." And what makes it so?

"Why," you answer, "it is the gifts which make it happy; the pleasure everybody is getting from making or receiving gifts; it is a time when children are unusually happy; and, as people are all fond of children, that makes it a very happy season."

But what else do we usually connect with the Christmas season beside gifts? What do a great many people have in their houses on Christmas eve? "The tree," you say, "the Christmas tree." Yes, that is true. An immense number of families have a Christmas tree of evergreens, all finely lighted, on Christmas eve. I wonder if you have any idea where that old custom comes

from? Do you know where it started? "No," you reply, "you don't know?"

Has it been customary from the earliest times, do you suppose? "You think, yes," you answer? No, I must tell you that it has not been customary always or everywhere. It comes more than anywhere else from the north of Europe, from Germany. There was a peculiar kind of regard in old days among the people living in that part of Europe for *certain* trees. But behind it all was an older custom.

Did you ever hear of the "Yule Log?" Have you any idea what it means? "Not exactly," you answer.

Suppose I tell you something about it. You know in very early times at the Christmas season, it was customary to get a huge log and set it on fire on Christmas eve and keep it burning, if possible, for two or three days.

Then they would oftentimes preserve the fragments of the log, or the charred pieces which had been burned nearly to ashes; and some of those fragments would be used to light the Yule log at the next Christmas eve. Other pieces would be preserved like sacred relics.

Over in France, it is said the custom still survives of cutting a huge log and putting that on the fire at Christmas eve and having it burn for two or three days. The idea is that it should be the trunk of an old oak tree cut down in the forest at midnight.

But, now, can you get an idea as to how that sort of a custom started, of burning the log at Christmas time, having a kind of sacred fire started on Christmas eve to last two or three days? "No," you tell me, "you can see no reason."

But think a little further. What do you associate with fire? Where does the greatest amount of heat

come from? "From the inside of the earth," you tell me? Yes, but where did that heat come from? "Oh," you suggest, "it all comes or starts from the sun." Yes, and have you any idea about the rays of the sun; when are the rays the warmest? Perhaps some of you know that the rays that come from the sun are the warmest when they come most "perpendicularly," as we say.

You know at the equator the sun will be right overhead, and so the rays come straight down, and it is hotter there than anywhere else on the earth. Now, what time is it when the rays of the sun are coldest and slant the most? Do you know? Did you ever hear of the special day when it is said "the sun turns?"

You mean by that, I suppose, that from that day on until the middle of June, the rays of the sun get warmer and warmer because they come straighter and straighter, as it were. And as people suffer and have to endure a great deal from the cold in the winter, they are glad when they think that the sun is turning, so the rays may become warmer by-and-by.

This may have been the origin of the Yule log and the festival fire on Christmas eve. You see, Christmas Day comes just within a few days of the turning of the sun in December. And to our early forefathers it was a kind of worship paid to the sun for the gift of its warm rays. And so there was an idea of a gift *even there.*

"Oh, yes," you say, "but how is it, then, that it really grows oftentimes colder and colder to the end of the winter, and becomes hotter and hotter in the summer clear through July and August?"

Yes, you are right there. But that is not because the rays of the sun come down more perpendicularly after

the turning of the sun in the winter. It is because the earth itself gets cold and stays cold in winter. So, too, in the summer, the earth gets hot and stays hot, even though the rays of the sun would not be so hot in themselves after the turning of the sun in June.

Perhaps you know that there was a similar festival kept in the south of Europe—in Italy—in the early times, called the Saturnalia. That, too, was connected with the "turning of the sun," as they called it. People in those countries also had a way of commemorating that important event, and thinking of the gift of the sun's rays and how much they owed to the gift of those rays from the sun.

After all, you can see that the Christmas festival started from a sense of gratitude one might feel for the bounty of nature; for those warm rays which give life to the world in the spring-time, making the grass grow and starting everything into new life.

And so to those people two or three thousand years ago the Christmas time was also a festival of gaiety, of joy. The people may not have made gifts to each other exactly as we do, but there was rejoicing over the gifts of nature.

Then you know, do you not, what important event in history took place, which in later times people have especially connected with the Christmas festival? Whose birth is it supposed to celebrate? "The Birth of Jesus," you say? Yes, it is supposed to celebrate the birth of that great Teacher from whom we have learned so much wisdom.

Was it really the actual day of his birth, do you suppose? Is Christmas the real anniversary of the birth of Jesus? "You do not know," you answer? Well, I

can tell you that in all probability the birth of Jesus did not occur just at that time of the year.

We do not know quite what was the day of the birth of Jesus ; but all over the world it has become customary to connect that birth with this old festival belonging to people who lived long before the days of Jesus—the festival of the " turning of the sun ".

At first they used to think of the gift of nature from the sun's rays. And then they came also to think of the great gift which the world received in the life and death of Jesus. So that now-a-days it is his birthday the world usually commemorates on Christmas.

But in another sense we may also think about it as being the festival of light and warmth even for those people who have never heard of Jesus. Let us think of it as the Festival of Gifts, of the pleasure that comes from making gifts and receiving them.

What spirit, do you think, leads to making gifts ? " Love," you say ? Yes, surely. It is the spirit of what we call fellowship or love, this fondness for each other which makes us want to give presents to each other.

And thus in the larger and more beautiful sense we will think of Christmas as being the great festival of Love and Human Fellowship. It is a time when we are all disposed to feel kindly toward everybody. It is a sort of festival of " Human Brotherhood ".

Will you keep those words in mind ? Just commit them to memory : " Human Brotherhood ". They may not mean a great deal to you now, but they can mean more to you by-and-by.

Perhaps you will come to see that the greatest joy in life comes to us through this fact of our universal human

brotherhood. Do you want a thought to carry away with you in connection with the festival of Christmas?

I will give you one to remember. It comes from the wise Teacher whose birthday Christmas commemorates. Say over to yourselves these words: "A new commandment give I unto you, that ye love one another".

I might also append a Christmas Responsive Exercise arranged for our school in order to give a further impression of the spirit in which we would treat this festival. But the spirit would be the same throughout. It is a festival of "love among men".

DECEMBER 25th.

Teachers, the School and the Congregation, will all join in the refrain in italics.

Superintendent—Rejoice and be glad, let all the earth give forth praise.
The School—Rejoice and be glad for love has come among men!

Superintendent—For what are we glad?
The School—We are glad to be alive and to feel the glory of life all around us.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS I.

"How good is man's life, the mere living!
How fit to employ
All the heart and the soul and the senses
Forever in joy!"

Superintendent—For what are we glad?
The School—We are glad for strength. It is good to be strong.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS II.

"Man's the elm and wealth the vine;
Staunch and strong the tendrils twine,
Laurel crowns cleave to deserts
And power to him who power exerts."

Superintendent—For what are we glad?
The School—We are glad that there are so many good people in the world.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS III.

"When e'er a noble deed is wrought,
When e'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

Superintendent—For what are we glad?
The School—We are glad for knowledge and all the pleasures of the mind.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS IV.

"My mind to me a kingdom is;
Such pleasure I therein do find
As far exceeds all earthly bliss
Which God or nature hath assigned."

Superintendent—For what are we glad?
The School—We are glad that there is so much beauty everywhere.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS V.

"Not only around our infancy
Doth heaven with all its splendors lie;
Daily with souls that cringe and plot,
We Sinais climb and know it not."

Superintendent—For what are we glad?
The School—We are glad that the world is moving ahead, and that we can do something to help it along.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS VI.

"For I doubt not, through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

Superintendent—For what are we glad?
The School—We are glad for music and all the joy that music may give.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS VII.

"The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away."

Superintendent—For what are we glad?
The School—We are glad for hope and what hope brings to us.
Rejoice and be glad for love has come among men!

TEACHER OF CLASS VIII.

"Over the winter glaciers
I see the summer glow,
And through the wild-piled snowdrift
The warm rosebuds below."

Superintendent—For what are we glad?
The School—We are glad for the courage to do right. We honour the brave and the true.
Rejoice and be glad for love has come among men!

TEACHER OF CLASS IX.

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low: Thou must,
The youth replies: I can."

Superintendent—For what are we glad?
The School—We are glad for youth and all that youth gives.
Rejoice and be glad for love has come among men!

TEACHER OF CLASS X.

"Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security."

Superintendent—For what are we glad?
The School—We are glad for trouble, when we rise above it and it makes us strong.
Rejoice and be glad for love has come among men!

TEACHER OF CLASS XI.

"The star of the unconquered will,
It rises in my breast,
Serene and resolute and still,
And calm and self-possessed."

Superintendent—For what are we glad?
The School—We are glad for work and for what we can do by our work.
Rejoice and be glad for love has come among men!

TEACHER OF CLASS XII.

"Would'st thou—so the helmsman answered—
Learn the secret of the sea?
Only those who brave its dangers
Comprehend its mystery."

Superintendent—For what are we glad?
The School—We are glad for Duty, for what is sweet and for what is stern, in the Voice of Duty.

Rejoice and be glad for love has come among men!

TEACHER OF CLASS XIII.

Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of truth,
Thy Bondman let me live.

ASSISTANT SUPERINTENDENT.

"Then from the blessed power that rolls
About below, above,
We'll frame the measure of our souls;
They shall be tuned to love."

ALL.—REJOICE AND BE GLAD FOR LOVE HAS COME AMONG MEN.

One other Sunday morning in the year is given in the Home studies to a talk about "Birthdays"; why we commemorate birthdays; the sentiments connected with them; what reason there may be for recognizing each other's birthdays, or the birthdays of great men. In this connection, some idea may be given to the young of what we mean by "Memorial Days," and why we have them in connection with famous persons who have been of service to the world.

At Easter-time, of course, we must give one lesson to an analysis of the Easter festival. We wish naturally to give a wider significance to it than it receives in the conventional Sunday school; and so we connect it with the universal "Spring Festival"; with the thought of the renewal of the life of Nature.

And the lesson may be connected with some "Nature poetry."

Following is roughly the scheme of these lessons on "The Home" for each heading there being several lessons:—

I. The Home as such, and why we care for it; what it means and what it should imply. Love of home; family honour and family pride; what they signify and their worth.

II. "Father and Mother"; what they do for their children; how much more they know than their children; the feeling of regard and reverence due them from their children. "Fatherhood" and "Motherhood".

III. "Obedience" and what it means, both to parents and in its larger significance, with an analysis of the true spirit of obedience.

IV. The relations among the children in the home, with a study of the good and bad feelings which may arise among them; the attitude between older and younger

children; "domineering," with a special lesson on "Brotherliness".

V. The family after the children are grown up; what should be their attitude towards each other then, and what obligations are involved; most of all, what is due to father and mother at such a time, and to what extent the relation of submission changes or still holds.

VI. "The House" as a part of the home; the ethics of home decoration, the history of "home architecture"; the mother as "Queen" of the house and home.

VII. "Home Life" and its many experiences; the family table, its significance and customs; guests in the home, with a study of the ethics of hospitality. Sickness and sorrow in the home, and how we are to act when they are present; one's private room in the home.

VIII. The Festivals:—"Thanksgiving"; "Christmas"; "Birthdays"; "Easter".

In dealing with this study of the Home, the teacher is sure to find that, ere long, the members of the class become a little weary of the theme. Before the season ends one or another of the children is quite sure to be overheard saying, "Oh, I am tired of the Home". And yet we wish, as far as possible, to avoid having this feeling arise. As a result of such experience, we have introduced another feature in connection with these Home studies, and one that has worked quite happily in avoiding the monotony of just one theme for a whole season.

Along with the study of Home, or Family Life, we have a series of studies telling of the home or social life in the great Animal Kingdom. In a way, this part of the lesson can also be made subsidiary to the main theme, while adding charm and variety to it. It will be very readily found that the children would be only too glad to employ the whole lesson hour throughout the year talking about animals and telling animal stories. We need take only from ten to fifteen minutes of the morning lesson for this purpose, perhaps studying the home or social life of one type of animal each Sunday.

At one time it may be the home life among birds; then, again, among fishes, and we tell about stickle-backs and their nests. Another Sunday there may be some talk about the termites, and the colonies or

homes which they build for themselves. Here and there we can introduce beautiful stories dealing with animal life, as, for instance, making use of Kipling's "The White Seal". Then, too, we can go into some little account of the home and social life of the larger animals; to what extent they live by themselves; how they take care of their young; to what extent they have separate homes, or live in herds or colonies. At the same time, we take the greatest care that these animal stories shall not be of all sorts and kinds, just with the idea of amusing or entertaining the children. We adhere rigidly to our theme, and nothing is to be introduced or talked about in these animal studies save in connection with the home, family, or social life of animals. On the other hand, this study affords an opportunity of showing the superiority of human beings over the whole Animal Kingdom, in that they preserve the family relationship all through life; whereas, for the most part throughout the Animal Kingdom, it is only a relationship between parent and child during the early portion of life when the young cannot take care of themselves.

Inasmuch as we have been dealing with animal life, at least with this one special phase of it, throughout the year of study in connection with the "Home," we close the subject at the end by taking up a consideration of the whole theme as to the ethical

relationship between the human creature and all living things, especially all animal creatures. We start with the poem by Burns "To the Mousie," asking for the sense or reason in such a sentiment. Then in one or more lessons we raise the question as to what is right and what is wrong, what is good and what is evil in the way we deal with the lower orders. We may try to explain why it is that the phrase "being humane" has come to apply especially to the way one acts toward animals.

If the teacher wishes, this subject might be taken up in connection with the study of the "Habits". We prefer in our school, however, to attach it to the close of our study of "The Home".

CHAPTER VI.

THE LIFE OF JESUS FOR THE YOUNG.

AT about the age of eleven or twelve we interrupt the series of institutional studies, and introduce a study of the "Life of Jesus". We do not undertake to deal with the "Christ Life" in its completeness. The supernatural side, with its doctrinal problems, is left for the mature mind to grapple with. We want to use this wonderful life for the special purpose of imparting ethical principles or ethical sentiment. We tell it, with this purpose in view, *as a life*, a beautiful and noble life, the most beautiful, the noblest that ever was lived. We want the young to separate this life in their minds from all other lives, and never to think of it in the same connection with the lives of others. On the other hand, as to what is history and what is tradition we do not discuss. That point we do not touch upon. "The miracle-side" is passed over or omitted. We are dealing with the life of Jesus as the story of the man who "went about doing good"; and who did it, we are told, with a more beautiful spirit and in a nobler

way than any other man who has ever lived, all for the sake of others, suffering martyrdom at the hands of the people he was trying to serve, and dying for those who hated him.

But more than all, we want to use this life for the purpose of lodging in the minds of the young some of the ethical truths which have come down to us in connection with the life of Jesus. No other literature gives these truths in such beautiful form. They are the rarest jewels of ethical experience that the moral nature of man has ever evolved. If we hope to educate the young ethically, we want to have these jewels somehow strung together in the minds of the young and *lodged* there, committed to memory, explained in as simple a way as possible, and to remain as a lasting possession in the heart.

We keep these sayings separate from the other "Beautiful Thoughts" which we use in our general exercises. They are to stand off by themselves. Are there any fathers or mothers who would not like to have their children know by heart such jewels of wisdom as: "It is more blessed to give than to receive;" "Where your treasure is, there will your heart be also;" "The kingdom of heaven is within you;" "He that is greatest among you shall be as one that serves;" "He that is faithful in that which is little, is faithful in that which is much;"

"A new commandment I give unto you, that ye love one another"?

It must be confessed, however, that in elaborating this scheme of ethical instruction, I have come upon no problem so perplexing as this one, in the effort to decide in what way to make use of the "Christ-Life". It would be all very well if our method were the conventional one of simply imparting *knowledge* of what stands in the Bible. We might teach Scripture and explain it, pursuing such a course indefinitely.

But when it comes to the other issue as to the best way of using this life or story as an influence on character, as a *motive-force* on the young, then it is another matter. Looking at the situation to-day, it is pretty hard to make out what sort of positive effect comes to young people from studying the Scripture lessons of the New Testament, especially the Gospels. We may read to them the Sermon on the Mount and ask them to commit it to memory.

But shall we say to them that these are the precepts which they are to follow? Shall we give these precepts as the ethical code of Christendom? If we do, the result is inevitable; the young people see that there is one code for week days and another for Sunday. It stares them in the face that very few people, perhaps none in their acquaintance, try "not to think of the morrow". Worry is a characteristic of the

man of this century. As for the doctrine of non-resistance, which is so plainly taught in those precepts, what can a boy make of it when he beholds the average conduct of even the persons who are called "good people"? How can we say to the boys and girls outright: "These are the precepts which you are strictly to obey"?

On the other hand the fact is plain that no other life in human history has exerted the same influence as that of Jesus. No other literature has had the same effect in the long run as the Gospels of the New Testament. The grand total of effect in the course of centuries is apparent enough. But when it comes to the matter of detail then we are in trouble. If there is anything mischievous in a code of ethical instruction for the young, I should say it would be to point out one line of conduct for week days and another kind for Sunday.

For us to omit the story of this life would seem out of the question, when it has had such an enormous ethical influence on civilisation. It is therefore the problem how to make it exert its normal influence or its most valuable effect on the minds of the young, without starting trains of doubt or throwing young minds into a dire confusion over the contrast between precept and experience.

The method we have finally adopted is one which

surely has come after a great deal of thinking on our part. But to my mind, the course now is comparatively clear. In this scheme we are working out, we make use of this life not as a means for laying down a code of law which all people are to obey, not as imparting the final truths of an ethical religion, not as a means for drawing aside the veil which shall disclose the hidden mysteries concerning the unity of the God-head.

Instead of trying this, our aim has been to employ the story of this life somewhat as we would make use of a grand musical composition. It is given as a picture or as a symphony, to work its own effect on the mind and heart. We do not say to the young people, "This is exactly the kind of life you are to live; this is precisely the sort of a man you are to try to be; these are exactly the precepts which you are to follow". We only tell them in substance: "Look now and listen. Open mind and heart to what we are going to give you."

From this standpoint, strange as it may seem, it does not much matter to us whether we talk about the "God" Jesus or the "man" Jesus. Such terms would make little difference. One can see at the present time how the word "divine," for instance, is used to apply to the Supreme Being on the one hand, or to the divine in human nature on the other.

We talk of a musical composition as being "divine" in its quality. We speak of a poem in the same way. We say there is something "divine" in a certain man's character. For our purpose, "man" Jesus or "God" Jesus, it is practically the same.

On the other hand, the moment we set out to tell this story we realise at once that a key must be chosen. It might be narrated from a thousand keys. There could be no one life of Jesus. It is not given just as a biography. One might as well try to write a biography of a symphony by Beethoven.

The key we have chosen therefore for our purpose is contained in the well-known saying in the New Testament: "The Kingdom of Heaven is within you". Whether these words actually came from the lips of Jesus in this form does not matter at all, as far as our purpose is concerned. It may be that the original text which has been construed in this way meant something else. But the life itself *did* say this. It is one of the keys according to which that life unfolds itself.

In our account of the Christ-Life, therefore, to the young people, it all develops or evolves, as it were, out of that one thought, which we fancy coming to the mind of Jesus himself in his youth: "The Kingdom of Heaven is within you". We picture him as going out into the world to teach this new Gospel. It is

intended in this way that this great chapter in our scheme of instruction shall anticipate the main point in the series of lessons we have on the subject of the "Self" and the "Duties Pertaining to the Self". It is meant to emphasise the superiority of the spiritual life. In ordinary language it would be the superiority of "mind" over "body," of "soul" over "matter". Thoughts about the "treasures of the heart" are what come home to us when studying the life of Jesus—the suggestion of the superiority of the inner man over outside conditions, the strength of soul against what we term "environment". It can be seen in the choice of Jesus for a life of poverty; it is to be observed in the joy he found when going about doing good.

We want to make the young appreciate that there was a joy of the deepest kind over against the sorrow in the life of Jesus. All this will come out only in a vague or indistinct manner to the young person, because he is still living emphatically the objective life. But we must at least strike the key in order to go on sounding it and developing it in future courses of study. We reach the climax of our theme in the cry, "Father, forgive them, for they know not what they do," as the most magnificent triumph of soul over the objective world ever manifested in art, literature or history.

I can illustrate the manner in which we use this life of Jesus, by taking at random the chapter on "The Beatitudes":—

Jesus was now the teacher of a new gospel. "What could it all mean?" One and another heard of it; people talked of it together in the street at the end of the day, or in the market. "Who is this new teacher?" they said. "Is he to be our new leader? Will he relieve us from our oppression? Will he make us once more so that people will think of us as the most wonderful nation in the world? What can he mean by this kingdom of heaven?"

They crowded out of the cities, they left their homes, they went into the country to hear him, hundreds or thousands of people, all hoping that perhaps now their deliverer was at hand, their much longed-for Messiah, their expected Prince of the House of David.

They found him on the hill-side. Around him and close by stood the twelve friends he had chosen. Near to them were gathered men and women in crowds along the sloping hill-side, waiting in expectation. What would he say? Was it really he? Had their prince come at last?

And as the people stood around him—men, women and children, young and old—with trial and hardship written on their faces, he rose up before them to speak.

He began with the famous "blessings," which we call the "beatitudes". He looked out before him; he saw the people; he knew that many of them were hungry and wanting food; he perceived that some of them were clothed in rags and had many a time shivered with cold. He saw their stooping shoulders, their forms

bent with the weary burdens of life. He looked into their longing eyes and startled them with a sudden outburst which they had never heard before: *Blessed are the poor, for theirs is the kingdom of heaven.* They gazed at him in wonder. What was he saying? "Blessed are we the poor, for ours is the kingdom of heaven?"

He looked again on their faces. He saw the expression of those who were sorrowing in the loss for loved ones whom they would not see here again. He noticed their bowed heads, their unhappy faces, the longing for comfort when they felt that there was no comfort to be had. And as it was borne in upon him for a moment what they wanted, he startled them as he said: *Blessed are ye that mourn.* They raised their bent heads and gazed at him with strange eyes. They asked in wonder: "What is it that he says? 'Blessed are we that mourn!' What can that mean?"

He looked out on others; he saw lips pressed together, hands clenched. He heard whisperings or muttered words that told of anger. He saw in the eyes of some the desire for revenge, the wish to beat down the oppressors, to stamp on them with hate, to triumph over those who were doing them wrong. He saw in them the wish to do the ill to others which others had done to them. Then he astonished them by saying: *Blessed are the meek, for they shall inherit the earth.* The look of anger on their faces changed to wonder. "What is it that he is saying? Blessed are we the meek, for we shall inherit the earth? What does that mean?"

Again he looked out. He saw the excitement increasing, the disappointment growing. He knew what they wanted; he observed that they longed for better

things to eat, better clothes to wear, better homes to live in, more pleasure and less toil. He saw that this was what many of them cared for more than anything else; he knew that some of them cared for nothing else at all. And as he thought of this he spoke again: *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* They looked at him wondering. "What did he say?" they asked one another. And it was whispered among the crowds, "Blessed are they that hunger and thirst after righteousness, for they shall be filled". They said to one another, "What can all that mean?"

He looked out once more. He saw faces of men who were hard and had no feeling of pity. He looked at them and saw that many of the very ones who suffered from outside oppression, had also been trying to oppress one another. He saw the poor who had tried to make something or take something from those who were still more poor. And so, as they stood waiting, he exclaimed: *Blessed are the merciful for they shall obtain mercy.* They glanced around and stood wondering. "Blessed are the merciful for they shall obtain mercy?" Who had ever thought of that before? What could it mean?

Again he looked into their eyes. He seemed to see into their very souls. He observed how much they cared for all that was outside of them; how fond they were of homage and respect from their neighbours; how pleased they were if only other people thought well of them. He could see the self-satisfied faces all around him of those who believed that whatever wrong was done, it was not done by them. And he burst out with the cry: *Blessed are the pure in heart!* They turned around and gazed at one another. What was that he

said? "Blessed are the pure in heart!" They did not know what that meant.

Again he looked out. He saw down below the mountain, in the distance the soldiers of the Roman emperor standing at guard at the city gates. He could perceive the way the people felt as they passed out and came down the road; he knew how they, too, would like to be soldiers, and even to go to war against their fellows; how many of them would enjoy strife just for the mere pleasure of strife! He saw them coming slowly up the hill-side and draw near. His eye ran over the crowd until it fell upon them. Then he exclaimed: *Blessed are the peacemakers!* They strained their ears to catch the words. Did they understsnd? They turned to their neighbours. "What did he say? 'Blessed are the peacemakers?'" What could that mean?

And then at last his eye rested upon them all without distinction. Every man, woman and child among them bore the marks of suffering; not one in that vast multitude who had not felt and tasted hardship! They stood there before him, a great crowd of people, over whom he knew was hanging the sword of injustice. He could see the scars which it had left on the faces of the people. As one of the number, he wore this scar himself. Then in the presence of them all, with eye reaching to every living person in their number, he exclaimed: *Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven!* And then the whole crowd stood before him as one single person. They seemed to be trying to make out what he had said, "Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven"? Alas, they did not altogether understand.

But they had at last heard it all. Blessings on the poor, on those that mourn, on the meek, on those that hunger and thirst after righteousness, on the merciful, on the pure in heart, on the peacemakers, on those who have been persecuted for righteousness' sake. And, as they listened, there dawned for the first time in their minds what this teacher meant with his strange idea of the true kingdom of heaven.

Naturally, it will not do just to read this without comment. A chapter like this should furnish material for a full study hour, with explanations, discussion, pictures—anything or everything which may seem to make the account graphic and to emphasize the effect.

From this standpoint, it will be seen that we shall have practically no occasion whatever in our way of using the life of Jesus, for introducing the "miracle" side. In so far as the keynote is "The Kingdom of Heaven is within you," the miracle has no significance. If the keynote were the God-head, and we were to tell the story from that side, it would all have to be worked out differently. In our picture, therefore, the "wonders" are simply ignored; they are not in our story. We do not have to talk about them, explain them, or discuss them in any way.

The question as to whether Jesus really turned water into wine would not come in at all. If the children ask about this, the teacher may answer, "the

subject is not in the lesson". He may assure the pupils that we are not undertaking to tell everything with regard to Jesus, referring the children elsewhere for an answer to such questions.

In this manner we shall be going contrary both to the method of the radical and the orthodox. The teacher who is well-read in the Higher Criticism or has gone through a change of mind in regard to the historical Jesus, may be eager to explain away the miracles or to suggest how the accounts concerning them arose.

But if he proposes to "rationalize" about the life of Jesus, he will simply tear it to shreds and the young people will be given lessons in logic, or an introduction into the philosophy of history, while the ethical influence will be ruled out altogether.

It would be much like dissecting a musical composition loved by children, showing what points were inferior from the standpoint of a higher music, where it failed to come up to the normal standard, where certain effects were borrowed. I ask, what kind of influence would that musical composition have on the young mind after such a method had been pursued for a length of time?

It were far better to look upon the life of Jesus as meaning the Jesus from the first century to the nineteenth, including in it the Jesus of the pictures

of the old masters like Raphael or Michael Angelo, letting the young people feel that this was the real Jesus, just as much as the Jesus of the Gospels of the New Testament. In point of fact, as far as influence goes, these pictures *have been* Jesus. And the religious music which has come down to us, is also a part of the life of Jesus, as well as the architecture of the cathedrals. The church spires pointing upwards and the solemn notes of the organ, all belong to that same life. Without all of these, that life to-day would be bare or barren to us, and we should not know what to make of it.

It is a sentiment, therefore, rather than a biography which we undertake to give to the young people in giving an account of this life. We should not hesitate to use the pictures of the Jesus-life from the old masters, or the poetry of master minds such as the "Hymn to the Nativity," by John Milton. The Jesus-face as it has been presented in art from age to age sounds that same key-note: "The Kingdom of Heaven is within you". It is the subject of Tizian's "Tribute Money," and of the child's face in the "Sistine Madonna". In so far as modern art is departing from this method in an effort to be realistic or historical, in my judgment it will play out and pass away, as of no account.

The study of religious biographies from the stand-

point of history or of the "Higher Criticism" belongs to the maturer age. We must leave the mind to work out some problems for itself, and trust to the *tendencies* of thought that we try to inaugurate. A great deal more is accomplished by the way a teacher *throws his emphasis* on certain important points and ignores others, than by turning aside and explaining or philosophizing about minor points.

Surely at the end of our course there should be adult classes for the study of the philosophy of history, especially from the ethical-religious side. It would be for such classes to go into an examination of the "Higher Criticism," in order to dissect tradition and to find out what is fact and what is myth or legend. But it is rather a tiresome experience and not very fruitful, when this method is applied to religious history. The trouble has been that in that sphere the naked eye has not been able to discern for itself what was fact and what was added on to the fact by the mind, even when the events were taking place. If this was so difficult when history was being made, how much more troublesome must it be for us at the present time to go back into the past where we cannot look with the naked eye?

CHAPTER VII.

THE INSTITUTIONS: THE STATE.

THEN, at the age of twelve or thirteen, we come to the second phase of institutional life—"citizenship," or "one's country". We are to talk of love of country as we talked of love of the home, at the same time discussing all the relationships and obligations involved in citizenship. We begin with the beautiful lines by James Russell Lowell:—

> O Beautiful: my country: ours once more:
> What words divine of lover or of poet
> Could tell our love and make thee know it
> Among the nations bright beyond compare?
> What were our lives without thee?
> What all our lives to save thee?
> We reck not what we gave thee;
> We will not dare to doubt thee,
> But ask whatever else, and we will dare.

Our first lessons are to be about what love of country really means. We are to compare citizenship with the home life, and to see wherein they resemble each other and wherein they differ. A good deal could be

said as to what we mean by "country" or "one's country"; why we use that language; what is involved in it or implied by it; to what extent it is the same as one's native land. We are to talk about patriotism; the meaning of the word and its origin, and what is suggested at the outset by "Fatherland". There comes the great question: "What does our country do for us?"

Naturally, at the outset, the boys think at once of "soldiers" and "war," and they say, "It protects us in time of war". And thus we are introduced to the whole subject of soldiers and warfare in connection with the love of country.

But the next question arises: "Suppose there is no war, what if there should be no war again to the end of the world, should we have any need of a 'country,' or would our country do anything for us or be of any service to us?" "Yes," comes the reply, "there is war on the inside between man and man, even if there is no longer any war among nations." And the point comes out that our country or our state protects us—alas—from each other; *it punishes crime.*

In this connection it is designed to have the pupils acquire some definite knowledge of how crime is punished. It may seem a gruesome subject and not suitable to be talked over with the young. But after all, boys and girls, at least in city life, do talk about

it; they are brought face to face with crime all the while. And it is well that they should think of their country exercising a sovereign arm and punishing crime. It may be well, too, that they should have some idea how bad conduct is punished, with some knowledge of the positive *laws* concerning crime. In these tender years the young should have stirred in their minds a sense of awe for their state or their country as a sovereign power over them. They may as well know, and feel the effects of the knowledge, that the state or nation may put a man to death in punishment for the crime of murder.

Furthermore, the young must be brought to see that the state, or rather the nation, is something more than "policemen" and "soldiers". They must learn that their country is a great co-operative institution serving in an endless number of ways; by the post office, for example, or the public schools. In this connection the editor of this series of volumes has reminded me of Aristotle's saying: "the state comes into existence to enable us to live; its entire purpose is that we should live well". The young man must come to look upon the state or the nation as, in a sense, a larger family, having the same sort of sanctity as the family institution.

Then there comes the other side: What we have to do for our country. The old thought always has been

that we are to be ready to die for our country by serving as soldiers in time of warfare. The great point to bring out on our part in this class of ethical instruction is rather that we are to *live* for our country. Few persons may be called upon to die for it; all men should live for it. In what way, then, do we show our devotion by living for our country? In this connection there comes a talk about votes and the ballot, and how we serve our country by the way we use our ballot. Then follows a talk about "taxes and taxation"; what all this is for; what comes to us in return for what we give to our state or our country in the way of taxes.

More than all, we are to show how we serve our country supremely by respecting its laws. Every possible method should be tried to start in the minds of the young a respect and veneration for the word Law—even the word—and then, for what law means. The day is approaching when we must find a new sanctity for the principle of law, and this sanctity ought to be given to it in the Sunday schools. We should talk about this on Sunday mornings, and not merely teach the children there about the "Bible" or about "God".

For an illustration of the lessons on the theme of "Citizenship," I give one of the lessons dealing with "Love of Country":—

We ended our study last Sunday by talking about love of country as meaning "being ready to die for one's country".

Suppose, now, we talk a little more about caring for our country when no war is going on, and when we should not be called upon to make that greatest of all sacrifices.

I wish you would tell me whether love of country is the same as the love you would feel for a personal friend. "You think it is just the same," you answer.

Wait a moment, now. Suppose, for instance, that you had been fond of somebody, and thought of him as a friend; but suppose that you found out that you had been very much mistaken in him, that he had been guilty of some very bad acts, done great wrongs, made you feel ashamed of him, would you then have the same fondness for him, or feel the same devotion to him as before? "You are afraid not," you answer.

What would happen under those circumstances? "Why," you say, "you would begin to care less for such a person, not want to be so much in his company, and not take so much pains to please him, and not care so much about doing things for him." Yes, that is probably true.

And now, how is it with one's country? Suppose that the country to which we belong commits an act of injustice, does something wrong, is guilty of bad conduct toward some of its own citizens, or toward other nations, would it be just the same then as with the feeling we had for the friend we had been mistaken in? Would the love of our country die away altogether? Should we cease to want to do anything for our country, or cease to be willing to make sacrifices for it?

You hesitate about that? "You don't know," you say? Would you feel indignant? "Yes; you would feel indignant," you say. But would you dislike or despise your country? "No; not exactly," you answer.

But why, under those circumstances, would you not despise your country? "Oh," you say, "we belong to the country nevertheless, and if we despised it, that would mean almost the same thing as despising ourselves." Yes, I understand you there. Somehow we do not despise our country, even when it has done wrong. And perhaps you have given the true reason. It may be that it is because we are a part of the country, or that it is a part of us.

When a man does something he is personally ashamed of, which he regrets and wishes he had not done, does he despise himself? "Not exactly," you say. Then what is the feeling?

"Why," you tell me, "he wishes somehow that he had not done it, and would like to change and keep from doing it again."

You see then, do you, that just because our country is a part of ourselves, when the country does wrong we do not turn against it, but we may try all we can to have our country improved, and to keep it from committing any more acts of injustice.

Sometimes, do you know, men have died, not in war, in order to save their country from attacks on the outside, but just for the sake of improving the character of their country on the inside. They wanted to have a better, nobler country; they desired to have the people improve the laws of their country. Then, perhaps, the people became angry, turned against such men and even put them to death.

So, you see, a man may be a soldier in the cause of improving his country, as well as in the cause of defending it from the attacks of other countries.

Now let me ask you further why it is that people love their country.

Have you ever noticed how people become fond of something which they have had to give a great deal for, make sacrifices for, or look after a great deal? for instance, even with a pet animal where we have brought it up from birth, and had to take a great deal of care of it, where it has given us a great deal of trouble, somehow we feel more fond of it than if the pet animal is given to us after it is grown up.

You may not have noticed this, but those who are older than you are will often mention the fact. We care more for something when we have had to make a sacrifice for it, when it has cost us something. You do observe, do you not, when we have paid more for something in money, that usually we value it more? "Oh, yes," you say.

Now I wonder if you can see that this points out one reason why people are devoted to their country. It may be because of the sacrifices which have been made for it. It has cost a great deal.

Do you know, for instance, how the life of countries usually begins? Do they usually start out prosperously and peaceably? "No," you answer, "it is usually with war."

Yes, you are right; most countries have to make a great struggle in their early history, in order to come into existence. There is usually war and great sacrifices. What war was it, for example, that laid the foundation of the United States? "The Revolutionary War," you answer.

Must there not have been a great deal of suffering and sorrow in those days? Just think how many had to die in that war! Think of the women who lost their husbands, and of the children who lost their fathers, of the families who lost all their possessions! Think how hard it was to live in those days, even to get enough to eat and drink!

Some of those people may have been our own forefathers. Would we not, naturally, then, love a country for which our forefathers made such awful sacrifices?

Now let us go back to what you said in another lesson about love of country first suggesting the willingness to die for one's country. How else can we show that love?

What if there were no more wars; what if there should be no danger from the attacks of other countries; what if we did not need to have soldiers or ever become soldiers ourselves; then would there be any other way of knowing whether people really loved their country?

How could you tell, under those circumstances, whether a man really cared for his country and was a true patriot?

"Yes," you say, "you think there would be a way of knowing or judging whether he really cared for his country." But how could you tell; in what way would you judge? "Why," you answer, "perhaps we should know by observing whether he did anything for his city or the community where he lived, or whether he just cared only for himself and his own family."

Suppose, for instance, that a man was very busy making money, getting wealthy, and the citizens wanted him to go on a committee on some work for the public good, or hold some office where there was no special honour, but where there would be a great deal of work; do you think the man would accept the office and do the

work? "Not all men," you answer. No; decidedly not.

But would some men do it? "Yes, perhaps, a few." What sort of men would they be? "Why," you answer, "they would be men who cared for their country, or loved their country."

Then, you think, do you, that there is another way of showing love for one's country besides being soldiers and risking one's life for it? How else could we show such a feeling?

"By living for it," you answer. Yes, that is it. You see, when there is peace and no call for soldiers, a man can live for his country, instead of being ready to die for it.

Now, what would living for one's country really mean, what sense would there be in it? Would you say that such a man would never care about his own family, never care about earning his own living, but would be all the time thinking of nothing else but his country? "Oh, no," you answer, "not quite that." "If he did not earn his living and take care of his family he would not be a good citizen," you answer. Yes, that is true.

But what would you mean, for instance, if you are very fond of a person, and were to say that you just lived for that person? Would it imply that you would not care anything about yourself, never thinking about your health, or earning your living, but solely about that other person? "Oh, no," you answer, "not exactly that."

Then what *would* it mean? What sense would there be in your words when you say you just live for a person? What would you be trying to do for the person? "Why," you say, "we should be on the look-out for

ways of helping him; or, if he is in trouble, standing by him, being faithful to him when he needs us; all this, besides enjoying his companionship."

Now, cannot living for one's country mean the same thing? We may have to take care of ourselves, think about our health, and look after our home, and earn our living. But besides this we have our country to live for. What the various things are which we have to do for our country, we will talk about at a later time. Let us now just fix that one thought in mind—loving one's country means living for one's country, as well as being ready to die for one's country.

Do you know the term we use in reference to patriotism or love of country? When we point to the flag of our country, what do we say that we should be to it? "Loyal," you answer. Yes, that is the word, *loyalty*. It is a beautiful word, and one that you should remember.

Do you see, now, that being loyal to the flag of our country, does not mean merely decorating the graves of the soldiers, or becoming soldiers ourselves; but also striving to serve our country by our lives in public service. Note these words: *public service*. We shall see that we all have to render some public service for our country.

But is there anything more implied in love of country besides living to serve our country where such service is necessary? Suppose, for instance, a man were quite ready sometimes even to give up his own interests in order to do what is asked of him for the public good. Yet suppose he knew nothing whatever about the history of his country. What if he showed no care when the names of the great men who had lived or died for his country are mentioned? What if he made no effort

to know such men? What if he had no feeling at all about the past history of his country? Would you say that he still loved his country? "Yes," you answer, "he would show that he loved his country by the service he was willing to render it."

But what if some person says he is very fond of you so that when you are in trouble he is willing to help you in any way? Yet, if he takes no interest in you personally; does not care where you live, who your father and mother are, what you have done in the past, or anything about you in that way, would you feel exactly as if he were very fond of you? "No, not quite," you answer.

Why not? As you say, he is willing to serve you in any way. "Oh, yes," you answer, "but you want the *feeling*, too; and if he had the feeling he would be more interested in you personally, and in knowing about you."

Now may not this be equally true about love of country? Don't you think that if we really care for our our country we ought to show it by wanting to know about its history, about its great men? Should we not like to display it by commemorating the great events in its past history? It is a long word, "Commemorating," but you know what it means.

You see, then, do you not, that love of country means being interested in its history, trying to know about its past, and liking to commemorate the great events in the history of one's country.

We go on, entering a little into history; how there came to be states; what led to the development of national life and government. We want to do away

with the old, crude conception about "government being a necessary evil," by trying to have the young see in their national life a certain element of sacredness, an element of which, as we have already said, they may be dimly conscious in their own home life. Then we have a talk about the "Ship of State," and give one lesson to an analysis of the lines of Longfellow, beginning:—

Thou too, sail on, O Ship of State. . . .

It is a beautiful theme and the children like it. It may take their thoughts away for a time from "voting," "taxes" and "policemen," and arouse their deepest sentiments as connected with "citizenship" and "one's country".

In order to give a more concrete effect to this study of citizenship, we turn aside and devote a series of Sunday mornings to a study of the history of the city in which the children live. At the conclusion of this study of civil government we take the class to the rooms of the Historical Society and show them the relics that are preserved there; for instance, the handwriting or signature of the first white man who ever set foot upon the soil where their city is now located.

We have one or two lessons on the subject of "National Festivals and National Flags". We try to put a deeper significance into the celebration of

national holidays. While we may not undertake to do away with "fireworks," yet we may ask the plain question to the boys and girls, "what set people to having those fireworks?" We make at least an effort to give some real meaning to what looks from the outside to be mere "play". We look back in history and find out concerning the national holidays of different countries, not confining the subject to the land which the young people belong to. We ask why it is that certain countries in Europe celebrate the birthday of their sovereign, and whether this is done solely in honour of the particular individual who was born on that day, or whether that day is not chosen rather as *symbolic* for the birth-time of the country itself; whether in the fireworks and joyousness of such a celebration, the people are not celebrating their country and its whole history rather than the glory of one special sovereign.

Incidentally we make an effort to foster an international feeling of fellowship or citizenship on a larger scale by having the young people know what are the national holidays for the various countries, and what the names of the sovereigns are who were born on those days. Concerning France, we may tell something in a few words about the 14th of July and the destruction of the Bastile. Naturally in whatever land an ethical Sunday School is located, when studying

this subject the emphasis should be laid upon the special holiday of that country, and the historic events connected with that day, if it had a history.

For the same purpose, in a general way, we make a study of national flags, showing pictures of these flags to the young people and having them learn to recognise the national colours of the various important countries of the world. We urge upon the pupils that they should treat their flag with a certain sanctity or solemnity—trying on our part in this manner to make the young people feel that when a piece of cloth has been stamped in that way, it is something else than "just cloth"; that as the flag of their country it is not to be played or trifled with, but to be looked upon with a certain reverence.

Then we may go back to history again, and tell a little something with regard to changes taking place in states, speaking of the transitions in forms of government, of the struggle for freedom, the rise of the people to a point where they become their own rulers, and of the change from the militant to the industrial state. We may call attention to the growth of city life in modern times, having one special lesson devoted to the good and evil phases of city life.

We even devote one or two Sunday mornings to a study of the subject of money and the history of money, with pictures of ancient coins. Yet we aim

to make it very plain that the theme we are dealing with is not "finance" or "coinage," not gold and silver stamped in a certain way. Our purpose is rather to use such a topic in order to emphasise the sacredness of the state-idea, in this way bringing home more closely one's personal connection with the state, leading the young people to feel that while the stamp of the state on the face of the coin does not give it the actual exchange value it possesses, yet, on the other hand, the stamp of the state on it gives *something* to it which the metal did not have before, making it a better medium of exchange and thus facilitating the growth of civilisation in a remarkable way. By this means we are working still more on the feeling of awe for the sovereignty of the state.

In all this we keep reminding the teacher over and over again that he is not to look upon his class as a class in Civil Government. It is a point which has to be kept constantly before the teacher. He has to realise that in this course of instruction, the facts of history are not being taught for the sake of the history, that it is not a knowledge of political science which we are undertaking to give. The study of civil government in the larger sense belongs to the week-day school. We are carrying it on only from one standpoint, although using much of the same material, but chiefly for illustrative purposes, in order

to work on the feelings rather than in order to teach history.

It is only possible to suggest this in a vague way, without presenting the notes of our lessons in more detail. But it will be seen what is the general attitude of mind which we seek to awaken in the young on the subject of citizenship. It comes nearer to being a feeling than a thought. We want to foster in the young a sense of awe for the sacredness of the state, similar to the awe which they should normally feel for their mothers. I can think of no other term save that word "sacred," which at least suggests my point although not describing it at all satisfactorily.

We try at least to give this "set" to the young mind in regard to citizenship, making the boy or girl somehow feel that the state is a form of fellowship, that one is to work for it not merely because it is to one's private interests to do so, but because one is a member of it just as one is a member of a home or a family; and that from this standpoint one becomes a soldier in war, a voter at the ballot-box, and office-holder, a tax-payer, and a servant of the law.

"Can we do all this," we are asked? No, not completely, of course. It sounds large in theory. But if we can do a little in this direction, surely it is something. We must have faith that such tendencies of mind once begun, when a long period of time is

concerned, will work out certain permanently good results. While in point of detail the outcome may be unsatisfactory, yet if we get a total resultant for good from the influence of such a line of education, we shall take courage.

At the close of this year's work we bring the pupils back to the general subject, "Love of Country". There is a morning devoted to a talk about the national hymn, "My Country, 'tis of Thee". They go over it line by line, thought by thought, sentiment by sentiment, seeing what each part of it means, and then putting the whole hymn once more together. Why is it, for example, that we talk of our country as "the sweet land of liberty"? Why is it spoken of as the "land of the pilgrim's pride," and what does the allusion to the "pilgrim's pride" mean there? What sense can there be in calling on the "rocks and hills" to join with us in our song of love and praise for our native land?

And finally we have one lesson touching on the universal or ideal side, looking beyond one's own city or one's own country, to the possible "City of the Light," as we dream of the time to come in future ages, far, far distant, when all cities and all states and all countries are to unite in one great, universal, human brotherhood.

I have been giving hints as to the theory-side we

pursue on this subject of citizenship; but if we stopped just there, surely we should make a failure of it. The young mind will not content itself with abstract analysis. Fortunately there is an enormous amount of material for illustrative purposes in connection with this subject. It is only a question of choice as to what we shall take or to what sources we shall go. For every theme or lesson we may employ pictures, extracts from history, snatches from great biographies, stories of heroic deeds, paragraphs from great speeches, stirring lines in verse or hymn.

The trouble is that the material in this direction is too great. In our special course, however, we are making the selection as best we can. Oftentimes at the end of the morning for the last ten or fifteen minutes of the hour there is a short biography to be read aloud to this class, which may help to bring out the points discussed and give a concrete side to the theme. In connection with the study of "Love of Country," covering two or three lessons, we have for one Sunday a brief acconnt of the life of Florence Nightingale, as the "soldier nurse"; while for the other Sunday morning, there is a short sketch of Abraham Lincoln and his famous speech in honour of the dead at the scene of the "Battle of Gettysburg". On such an occasion, it is hoped that one or more of the members of the class will

be inspired to commit that speech to memory as something worth knowing for one's whole life.

On the subject of "War" and "Soldiers," we may give the lines of such battle hymns as the one by Collins:—

> How sleep the brave who sink to rest
> By all their country's wishes blest.

Along with the discussion about "Paying Taxes," we append an account of the "Magna Charta," showing a fac-simile of a portion of that document in the British Museum in London, using that theme as a means for pointing out the struggle the people had in early days in order to secure the right of determining what contribution they themselves should make to the expenses of the State.

When we come to speak of "Obedience to Law," surely we have no better story for our purpose than an account of the death of Socrates, introducing portions from Plato's "Crito," especially the end, which is simple and comprehensible to a boy of twelve. It means so much for the young to have them know of a man who might have escaped the penalty of death, and yet refused to do it because it would have been in disobedience to the law of his country.

Along with the theme concerning the "State and

Crime," we can tell something of the biography of John Howard. When we are dealing with the origin of the state as an institution, we have a fine chance to go back and give a graphic picture of Moses, the founder of the Hebrew State. When dealing with the "Industrial State," what an opportunity there is to give a picture of a modern philanthropist like George Peabody; suggesting to the young mind how a man of wealth may feel a sense of stewardship concerning his property, as if holding it not wholly as his own, but acting as if it were in his hands *as a trust* to be used for his country and mankind.

When telling about cities and the efforts to improve city life, we have a short biography of Savonarola. I might, perhaps, introduce here as a sample of the way of using such illustrative material, the story we have given to be read about "Savonarola" at the end of one of the lessons on "Cities".

SAVONAROLA.

Talking of cities and the times when cities were like states, always makes me think of the City-State of Florence over in beautiful Italy. A few hundred years ago quite a good many of the cities of that country were just like states, each with its own government, where the citizens could manage their own affairs and not be controlled by any king or congress. And whenever I think of Florence more than anything else the picture of

a certain face comes before me. I saw it once in a little room or cell in a monastery in that city. It was a room so small that you would have scarcely been able to move around in it. It had in it just a table and a chair, and above this table, on the wall, I saw the picture of that face of which I have spoken. It is a sad but noble face, full of deep thought, but strong and true. It makes you feel as if that man had never had a time for what we call pleasure. He belonged to that city of Florence. He lived for it and he died for it. His name was Savonarola.

He was born in another city in beautiful Italy; but already before he was a grown man his heart had become sad within him at sight of all the evil conduct among the people around him. There was so much selfishness and so much wickedness in that city that it destroyed in him any care for pleasure. He made up his mind that he would retire from the world and go and live in a monastery. His father had intended that the boy should study medicine; but the boy had no care for this. He just wanted to get away from all that wickedness. By-and-by he became a great preacher in the Church. He began to denounce the evil all around him, and at last he was called to the city of Florence and became the preacher in the great cathedral there. He lived in the convent or monastery of St. Mark, and the little room of which I have spoken was his cell there.

Day after day he used to preach in the great cathedral at Florence. I am sorry to say that if the people where he had been born were selfish and mean and wicked, it was even worse in this other city where Savonarola had come to live. The people there had given themselves over to all the worst and lowest kinds of pleasures. They seemed to have no care to do what was right. They

would do all sorts of wicked things, being guilty of stealing and lying and murder. It was as if each man cared only for himself, and had no thought what might happen to the rest of the world. The people went on growing worse and worse up to the time when Savonarola came there.

And Savonarola began to denounce all this from his pulpit in the cathedral. He raised his voice of warning, telling the people of the awful doom which would come upon them if they did not pause in their wickedness. He showed them how selfish they were, how little they cared for the welfare of their city or for anybody else but just themselves. At first the people smiled or even laughed at him, but at length they grew uneasy and began to come more and more to the cathedral where he was preaching. By-and-by the crowds were so great that many could not even get inside the doors. It seemed as if this voice was being heard and as if they really wished to change their lives. The city became a different sort of place. It looked as if everybody, or *almost* everybody, desired to improve and show a better spirit. You can hardly imagine what a change came about in the course of a short time. Travellers who visited the city wrote about it and could not understand it. At one time the people, in order to show their repentance, brought their jewels and many of their richest clothes, and they made a great pile of such things in the public square of Florence and had a huge bonfire of them all.

Savonarola became the leader of the people and undertook to work out great reforms, to give the people new laws, to punish the criminals, and to put a stop to all the wickedness. He was going to have a great and good city in Florence,

But alas for Savonarola! The world does not change all at once. Before long those people who had been in the habit of doing all sorts of wicked things grew tired of reform or of trying to be good. They became angry with this reformer, and tried to make him stop in his efforts to punish wickedness. But Savonarola went on as before, and the people grew more and more enraged. At last a great mob rushed through the streets and attacked the monastery where this man was living. They were going to tear it down or in some way get hold of Savonarola, so that a stop could be put upon all his work. They broke into the monastery; and the brave man was seized by the mob, and he, along with two of his friends, was dragged off to prison. The end was near at hand. Now the people were glad, because they could go back to their wicked ways; they had had enough of Savonarola.

They tried to make him confess evil conduct on his own part, in order that it might be possible to punish him according to law. You can have no idea what he had to go through. They put him to the torture. They would hang him up by his thumbs until he could only shriek for agony in the pain he had to endure. They would put him on the rack and twist his joints, or apply fire to his feet. And his whole body would tremble and shake with the suffering of it all, and then when he was too weak to stand after all this torture, they would try to make him confess to lies.

It was a sad story and yet in another way a glorious one. It fires our hearts to read of such brave conduct, such noble self-sacrifice. Savonarola had not done all this for himself but for his fellow-men, and most of all for his dear city of Florence. While in one sense he

failed in what he tried to do, yet in another sense it was a glorious victory. He set an example which more than one man has tried to follow. Many a person now-a-days, in the effort he makes to try and improve his city will think of Savonarola, and say to himself, "If Savonarola worked so hard and could accomplish so little at one time why should *I* be discouraged". And even Florence was never able to forget his work. It could never go back quite where it was before. The memory of such a man and what he sought to accomplish could not die.

But there was Savonarola in the prison suffering those frightful tortures, weak and worn until he could scarcely stand upright. His friends had suffered with him, the two brave men who stood by him to the last.

And when the people found that they could do nothing with him by their tortures, when they had torn his body and bruised it until life itself had almost come to an end, they determined to put him to death before all the world. They led him out to the great public square in Florence; they took off the robes he had worn and disgraced him in every possible way. They had built a great scaffold for him and the two men with him; and underneath the scaffold was a huge pile of wood. And they hung Savonarola there with his two friends, while thousands of people stood all about watching and cheering. There were people on the housetops and in the windows, wherever they could get a chance to look and see the death. Here and there I suppose was a sad face of one or another who believed in Savonarola, and sorrowed over his loss, and knew what a wicked thing was being done; but they dared not say anything and could only look on in silence.

And when the three men were hanging there dead on

the scaffold, they set fire to the pile of wood underneath, and the wood began to burn and burst into flame until by-and-by the bodies of the three men were consumed to ashes.

It was a long while ago when this took place, just about the time when America was discovered, and when Columbus was searching the shores of this country. I suppose Columbus never heard of it at all; but we know of it now and I am glad to say that Savanorala to-day is honoured in the city of Florence. Thousands of people go there every year to visit his tomb, to enter his cell, and to look upon the picture there of the sad but noble and beautiful face of Savonarola.

In telling you of such a life, perhaps the best thought to leave with you would be the answer which this reformer made at one time when he was asked what would be the outcome of his efforts. He replied, "The final outcome will be victory; the immediate outcome will be my death".

Feeble as such an effort must seem in comparison with the greatness of the subject, it gives some idea of what might be done in this direction. So, too, we use the life of "Pericles," telling what he did for Athens, in order to show how a man may live for his city or the "City-State".

We have mentioned some of the biographies which we use for our purpose, but there are equally fine resources for assistance in literature. Far greater is the supply of beautiful poetry as concerning the state than as concerning the institution of the family. What

inspiration can be given by those lines by Charles Mackay:—

> Men of thought be up and stirring
> Night and day;
> Sow the seed, withdraw the curtain,
> Clear the way.

And what a grandeur there is in that hymn by Edna Dean Procter, beginning "Mother Earth, are thy heroes dead?" Such poems ought to be committed to memory by the young, and stay in their minds for ever. And what is more, poems of this kind should be learned in connection with the *Study of Citizenship*, and not just by themselves. They should find their setting in the larger theme.

On the other hand, the ideal significance in the subject of "One's Country" may be further emphasized by the striking verses "What constitutes a State," by Sir William Jones. And surely now we should incorporate Kippling's "Recessional" into our poetry on this theme of the "State".

In connection with the studies on citizenship, I should, of course, use the national Flag. It should be hung in a conspicuous place every Sunday morning in the special room where this class assembles. It is to be before their eyes in concrete form, standing as the symbol of "one's country"; and, as we have intimated all along, we are to try and give a new con-

ception of loyalty to that flag, so that the young shall feel that by the way they vote or pay their taxes, they are showing a loyalty to that flag, just as much as if they were dying for it on a field of battle and cheering it as they died.

I give the sub-headings to the lessons on "Citizenship," to each of which we devote several Sunday mornings :—

I. "Citizenship" and "Love of Country"; what they mean; the sentiment of patriotism; contrast between being a citizen and being a member of a home.

II. What our country does for us—protecting us in time of war and guarding us in time of peace; aiding us in our industrial life; the Post Office; "Money"; fire department, streets, water works; what the state does for us in educational directions through public schools, libraries and similar institutions.

III. What we have to do for our country, voting and the ballot, paying taxes, holding office, working for the pub-

lic good. "Obedience to the law" as service to one's country.

IV. The "Sovereign" state; crime and the punishment of crime; the state as something "sacred"; national festivals and national flags; difference between the state and the individual.

V. "History" in connection with the state and government; how there came to be states and citizenship; forms of government and their relation to "civil" life; how the people came to assert that they were the state and to establish the fact; change from the military to the industrial state; the new industrialism.

VI. Cities; their growth and importance; how there came to be cities; the ancient "city-state"; contrasts between the ancient and the modern city; cities and "citizenship"; good and bad features of city life; "civic pride".

VII. "One's Country"; National hymns; the "Ship of State"; the universal state and the "City of the Light".

As to the illustrations for the above scheme, I have already suggested the line we pursue for that purpose; yet in that direction each school must choose for itself.

We can go no further on this theme; but may at least feel assured that we have given some hint as to what we are aiming at.

It must not be overlooked, however, that on the subject of Citizenship no one set of lessons could be prepared which would be wholly suitable for children belonging to different nationalities. The facts to be introduced, the stories to be told, the points to be emphasized, would always have to depend upon the peculiar conditions of the state or country to which the young people belonged. Only in the rough outline might the same material be made use of under all circumstances.

CHAPTER VIII.

DUTIES PERTAINING TO THE "SELF".

WE come, in our next series of studies, to the subject of Self—"Duties to One's Self". How is a man to treat himself? what does he owe to himself? in what way is he to develop himself? In a sense we are obliged to give to the young the *elements* of a psychology. We take up this theme with the young of about fourteen or fifteen years of age, although perhaps it should come in a little later. We start out with a talk about "Self". Can a man care a great deal about himself and not be a selfish man? If so, why? That is our beginning. We keep to the old distinctions in psychology between the body and the mind, and between the feelings, the thoughts and the will. Whether this may be good or bad psychology does not concern us. For our purpose, in order to implant the ethical principles we are dealing with, it is quite serviceable.

The body is on the outside, as it were; the mind on the inside. We begin, therefore, by suggesting the distinction between the body and the mind, or

between the inside and outside life we all possess. Naturally our main purpose is to make the members of the class feel that the mind-life is higher and of more consequence than the life of the body. They can see that animals have merely a body-life, while we have also a mind-life.

And yet they are not to despise or ignore the body. We adhere to the old thought about the body being the "temple of the soul," and as such, we discuss the true culture of the body; its beauty; why one should care to have beauty of body, and in what the higher beauty of the body consists. We are led to see how, at first, beauty of the body may seem to consist in mere form or feature; and then we notice how, sometimes, people who have plain or unattractive features gradually come to seem to us truly beautiful; showing that beauty is connected with the mind as well as with the body.

Then comes the subject of "Dress"; to what extent it is right to dress just for the sake of *decorating* the body; how far dress may add to the real beauty of the human form or the human face, or, on the other hand, be a disfigurement. We can discuss the value of jewelry; to what extent it is merely extravagance and waste and make-believe, or to what extent in simple forms, it may add to the charms and beauty of life. We can go into the history

of dress from its crudest forms, showing something of tattooing, the ludicrous dress of savages, and tracing the development down to civilised forms of dress.

We pass on to a discussion of the senses, dwelling on the importance of exercising full control over the appetites, lest the body may be made to become more important than the mind; and yet, on the other hand, recognising the rights of the sense of taste up to a certain point. From this we can move on to the higher senses, the eye and the ear, trying to make the young see how the pleasures of these other senses are of a higher character and of more lasting value than the pleasures of taste or smell; showing how we are inclined to admire those who have "good taste" *for the beautiful*, and how we rather look down on persons who keep talking or thinking of "taste" as applied to mere food or drink.

The second and more important part of our study of "Self" is begun when we reach the subject of the Inner Life. The main purpose of this part of the study naturally centres around the analysis of the *feelings*, as being the root of motives and the starting point of conduct. As an illustration of the way we would deal with this subject, I may give the notes of a single lesson on the theme, "The Importance of the Feelings":—

I am thinking of taking a "text" for the lesson to-day. And I wonder whether you will see what it means. I will write it down so that you can all read it :—

"Out of the heart the mouth speaketh".

You can all read it and repeat it. Did you ever hear of it before? "Some of you," you say? And some of you not, I suppose.

Well, it is a pretty old text, and, like many of the others, it comes from the Bible. But the trouble with such texts is that people may hear them often and have no idea what they really mean. I wish you would just tell me now exactly what you understand by these words.

What sense is there, for instance, in talking about the mouth speaking from the heart? "Why," you answer, "it means that we say what we feel." Do you mean by that that we say *everything* that we feel? "Oh, no," you answer, "not quite that; we usually have some feelings that we never tell about."

Then you have not quite answered my question what it means. "Perhaps," you say, "it means that whatever we say, starts from the heart." Oh, that is it, is it?

But do you mean quite that? You don't wish to say, do you, that there is a direct connection between your mouth and the heart beating in your breast?

"No," you smile at that. "You mean," you say, "that it is the *feelings* we have which lead us to say what we do." Good. Now we have come to just the meaning of our text.

Do you suppose, for instance, that people who had no feelings would talk very much? "You doubt it," you answer. Yes, I doubt it, also; I fancy that if a person

had very little, or no feeling at all, he would very rarely say anything.

He might go on thinking, might he not? "Yes," you say, "he might think, but probably he would not speak; he would be silent most of the time, unless a feeling arose that led him to say something."

But, do you mean to say, for instance, that a person always says exactly what he feels? I have been told, on the contrary, that some people try to hide what they feel and say something else exactly opposite to what they are supposed to feel. In that case are they speaking out of their hearts?

"Yes," you insist, "you think they are, just the same; only there is another feeling there besides the one they are hiding, and that feeling leads them to try to hide the other feeling."

Then it would seem as if there always had to be a feeling of some kind before we said anything.

Suppose, for instance, you wanted to find out the sort of attitude or relationship—although that may seem rather a big word—that a person takes toward you. Now if you could get inside the person, and wish to find this out, which would you rather judge by or know, the thoughts about you there, or the feeling the person had about you? "Why," you say, "you would rather know the feelings he has."

Why? I ask. What difference would it make? "Well," you say, "somehow you suppose that the feelings would tell you a little more exactly what you are after; you would be especially desirous of finding out how he felt about you, as if, in that way, you got a little nearer to his real attitude."

Then you assume, do you, that the feelings are, some-

how, closest to a man, as it were, controlling him, more than almost anything else does? You mean, do you, that if you knew how he *felt*, you would know what kind of a man he was? Is that it? "Yes; that is about it," you answer. Then to get at a person's feelings is to get at the person, you would say, I suppose?

Now let me ask you another question, although it has come up in another way in an earlier lesson. Where do our feelings come from? "Oh," you answer, "they come from ourselves, of course".

Yes, but that is not what I mean. How do we happen to have them? "Well," you reply, "they are born in us, of course; we get them just as we get the shape of our body or the expression of our face".

All of our feelings, do you mean, every one of them; are they all born in us? "No; perhaps not quite all of them," you say, "but some of them, at any rate." Yes, you are right; some of them are born in us.

But where do the others come from, if they are not born in us? "Why," you answer, "they come by growth, little by little, according to what we think or say or do."

I wonder if I understand just what you mean there, about feelings growing up in us, or not being exactly born in us. You said, did you not, that the shape of our bodies and the expression of our faces were born in us. Do you mean that, altogether? Does it come from the mere accident of birth—how we walk, the look we have on our faces, or the shape of our bodies? "No; not altogether," you say. Well, what makes the difference?

"Oh," you answer, "the shape of the body or the habits of the body, the way it looks or the way it acts, may depend a good deal on how *we* conduct ourselves,

how we deal with the body, what sort of characteristics we encourage, and what sort we try to check or keep down and discourage."

Yes, that is all very interesting. It strikes me, then, what you first said was not quite true, that everything pertaining to our bodies came from the way we were born, as if we were "made that way". Suppose, for instance, a person was born with some muscles very weak and others very strong, is it necessary that those weak muscles should always be weak and the others always strong. "No," you say.

But why not? "That is plain enough," you answer; "we may develop the muscles that are weak, and not use the ones that are strong, and so quite change their conditions from what they would have been if they had been left to themselves."

Then how is it with the feelings, would you say? You began to think that some of them, at least, did not come from our birth. How does it happen that certain feelings that were very weak in us at the first, became very strong, and other feelings which were very strong became weak and seemed to die away?

"Well," you answer, "that depends somewhat on the way we conduct ourselves, on what we do, what sort of experiences we have." Can you give me an illustration of what you mean?

Do you suppose, for instance, it ever happens that a person who seems to be born with a good temper, as we say, with no special disposition to be irritable or to become angry—do you think it might happen that such a person later on in life might have a bad temper, be inclined to be cross or out of sorts, to show anger or to be irritable?

"Yes," you say, "it might happen." And how about the other side? Do you consider it possible that a person might be born with a bad temper, inclined to be cross, irritable with everybody, and yet, when the person grew up, really not have such a temper at all? "Yes," you reply, "that might be possible; although you don't think it happens very often."

What happens more often, do you suppose—the change where a person loses a bad temper; or where a person not born with it, acquires a bad temper? "Oh," you answer, "probably it more often happens that a man gets a bad temper, instead of losing it." I am afraid that you are right. At any rate it appears, after all, that all the feelings we have do not depend wholly on the feelings we were born with; some of them we get ourselves.

Now, can you see any connection in all this with the text we started to talk about—"Out of the heart the mouth speaketh"? What has that to do with the way we have of judging people by their feelings, or the fact that some of the feelings are born in us and some of them grow up gradually?

"Why," you say, "it shows, at any rate, how important the feelings are, and how much our whole life is influenced by them."

Do you think, for instance, that other people judge in the same way with regard to *us* in thinking about the way we feel in regard to them, or what we think about them, or that they would care more about how we *feel* concerning them?

"Oh, yes," you say, "it is the same thing." Do you suppose, for instance, that one could think good thoughts about a person and yet dislike a person? "Yes," you

answer, "that could happen." Well, how could it happen? I ask.

"Oh," you reply, "somebody might suggest the good thoughts in regard to the person, tell them to you, and then you would have to think about them." Yes, that would be one way; but would there be any other way?

"Why," you answer, "perhaps our conscience would somehow make us have the good thoughts even about a person we dislike."

But do those good thoughts take away dislike? "Not altogether," you say. It means, then, does it, that the feelings more than the thoughts show just how we stand toward those persons?

Which would you rather have, for instance—would you prefer a person should say nice things about you, and perhaps not like you at all or even dislike you; or would you prefer to have them feel kindly toward you, and be very fond of you, even if they did not say nice things about you?

"There is no doubt about that," you answer; "you would much prefer in the long run that the person should have the kindly feelings, or be fond of you." But why? I ask. What is the reason for that? what made you put in those words, "in the long run"?

"Oh," you say, "if the person really disliked us, we could never depend on him; he might not *always* say nice things or speak kindly; we should not feel as if he really meant what he said; it would not be as if those words really came from *him*."

Evidently, then, you attach an immense amount of importance to the feelings. That much I can see from what you say yourself. And so I begin to suspect that you, too, think, like the text, and agree with it, that out of the heart the mouth speaketh.

We talk about the "moods," showing how one may fall under the control of moods; how they can influence our thoughts, so that when we fancy that what we are thinking comes from study, as a matter of fact it may come from our moods or from the state of the weather. It is easy enough to make the young see how a person can have his notions about all sorts of subjects influenced by the feelings of the body—how, for instance, indigestion may cause pessimism and lead to pessimistic moods.

We take up the subject of pleasure, and have a discussion of the good and bad kinds of pleasures. Probably the most important part of this whole year's study of "Self" is involved in trying to give the young some idea as to a right gradation in the values of pleasures: to bring them to understand that there are low pleasures and high pleasures; some that are worthy and some unworthy; some, of value to the whole of our lives; and some, on the contrary, which may spoil our whole capacity for the enjoyment of the higher pleasures.

We can go into a discussion about some of the evil feelings. There is a wide field for analysis in connection with jealousy, for instance; how it starts; what it feeds upon; how it poisons the whole life. One after another of the bad feelings could be taken up in this way, being illustrated through history or literature.

But, most of all, we want to leave the point in the minds of the young as to how far the feelings can be controlled. The first answer that they will probably give is that the feelings cannot be controlled at all. If a feeling starts, it is there as a part of one's self. But if we can lodge the one single point in the minds of the young as to the way they can control their feelings if they choose to do so, it will make the whole year's work on this subject worth the while. The issue turns around one point: They should see that feelings are connected with what we think about, and that we control these feelings by what we allow our minds to dwell upon. We can shut out one subject by calling up another, and in that way shut out a bad feeling by calling up a good one. It is of vital consequence that we make the young feel in this way that they are really responsible for what is in their minds.

In our study of the Feelings, we have one or more lessons on the subject of "Feeling for Nature," giving as much on this theme as the young people will listen to, and no more. Any one will be reminded at once what opportunities are open to us in this direction through the new poetry of nature. And besides poetry, there are pictures, art in its many forms. We can take the young people to an art gallery, showing them what the cultivated eye sees

in nature and what remains unobserved by the ordinary eye. There are lines from Shelley or Wordsworth, from Longfellow or Whittier, stanzas or even whole poems on the subject, which almost any young mind might take pleasure in, if the poetry is introduced in the right way, and not forced at random upon the attention.

Naturally, we shall want to go on to a study of mental culture ; touching on the love of knowledge ; in what way the love of knowledge shows itself; what is its value ; how men have served and can serve the world through a love of knowledge. The young can recognize how they seem compelled to admire one who loves knowledge ; and what a different feeling exists towards one who cares only for food and drink. The graduation is manifest in our instinctive admirations ; how we despise a glutton, and yet what a feeling of awe we have for the man who spends a great portion of his life in quest of knowledge, or in spreading knowledge among others.

At the end of this series comes the study of the *will* as a culmination of the analysis of Self. We need not touch on the metaphysics of the subject ; but every boy or girl can understand the great thought involved in Self Mastery. We may bring to an end this series of studies by a hint as to what we mean by "ideals," showing how a man may have

an ideal of life which he maps out for himself in earlier years, and how, by having the right kind of a strong will, he can pursue this ideal to the end of his days.

As to these lessons on the "Self," it must not be overlooked that in this part of our course more than anywhere else we shall be dealing peculiarly with the "subjective" side of human nature; forcing the young people in spite of themselves to turn the eye inward and to watch what is going on within themselves. In a certain respect, therefore, this is the most difficult series of lessons we have in our school, and the subject is one where we shall be constantly obliged to urge the young people along a course to which they are not inclined. As a rule, even grown people do not much care to look on the inside. The persons who know how to study themselves are few and rare. The objective life is the life which most men and women think about; and if this is true for the adult, how much more true must it be for the boy or girl?

"Too much self-scrutiny is dangerous," we hear it said over and over again, until it almost makes us smile at the possible menace from such a course. The instances where this habit becomes injurious are so striking and peculiar that they stand out and attract attention by their very rarity. I have no fear

lest human nature in the long run shall be turned off on a side track through an exaggerated amount of self-analysis. If it so happens that a boy or girl shows this tendency to an unfortunate extent, it may be easy enough to remove such an individual from the class and work with that one along other lines.

But in this study of the Self, we are probing for motives, trying to bring the hidden sources of conduct to the light of day. We are aiming to give the young people a sense of the sublimity of the Self *when guided by what we term the higher motives.*

But if, as we have said, in such a course of study we are going against the natural inclinations of our young people, all the more must we try to illustrate our points with concrete examples. The eye and the ear become of great importance for our purpose, more so than in any of the preceding work. While we probe on the inside, we must hold up to the eye a picture of the inside life as it shows itself on the outside, or as it works itself out in practical experience. If, for instance, we are seeking to encourage a respect for knowledge or the pursuit of knowledge, and what this means in building up the inner man, then suppose we add to our study of this subject a sketch of the life of a man like Louis Agassiz, connecting with it, of course, the exquisite poem by Longfellow on the

"Fiftieth Birthday of Agassiz," repeating over those lines of appeal from Nature:—

> "Come, wander with me," she said,
> "Into regions yet untrod,
> And read what is yet unread
> In the manuscripts of God."

By all means we should have these lines committed to memory among the members of the class. This biography, however, I should reserve for the boys; on the other hand, on the same theme, giving the girls' class something concerning the life of such a woman as Maria Mitchell, the astronomer.

In the study of the body, we can show pictures of beautiful human figures from classic sculpture, and illustrate the significance of culture for the body by displaying in contrast an awkward, stunted figure developed only in one direction or without any developmeut at all. More than this, however, we want to encourage a respect for that beauty of the human form which comes just from a life of healthy labour, even if it does not have the same grace as the splendidly developed statue of the athlete. I would show the young people a picture of the "Gleaner" from the painting by Jules Breton over against the statue of Augustus Cæsar in the Vatican at Rome; and I should try to make the members of the class respect the beauty in both these figures.

Still more important it is that these young people should attach the element of *mind* to their conceptions of beauty of the body. Let them see a human face of the kind illustrating what we should term mere "animal" beauty; and then show over against this, a countenance with equally well-shaped features but with an intellectual life gleaming through it everywhere. Beside this, place an example of the beautiful face of an animal over against a beautiful human face. Take, for instance, the picture of Rosa Bonheur with her arm resting over the figure of a calf. These are two types of beauty equally great of their kind. But it is easy enough to point out to the young people the superior "something" in the face of the artist, which never shows itself even in the beautiful eyes of the animal that looks out at us from the picture.

Then, too, we should strive to discourage the boys and girls from thinking of beauty as belonging to the young only. Place one of the faces by Rembrandt, possibly one of the artist's own mother in her old age, alongside the face of an attractive young woman. Ask whether there is not a beauty in that old face in spite of its lines, its white hair, its absence of colour. If this be true, then the question can be raised as to what it is that gives beauty to such an old face; and the fact may be brought out that it is the soul's ex-

perience written in the lines of that face, which give a charm even greater than the charm of mere animal beauty.

Any one can see what an easy matter it will be to illustrate the subject of the "Senses," and the contrast between the lower and the higher senses. We may find pictures in plenty showing the brutal face of a man or woman who lives wholly in the lower appetites; and then the more refined countenance of a person who cultivates the higher senses, and cares more for the pleasures of the eye or the ear.

When it comes to the direct study of the "Mind," or the subjective life by itself, we may have more difficulty in illustrating our points. Yet there is always material at hand. We may quote to them the well-known lines by Cranch :—

> "Thought is deeper than all speech,
> Feeling deeper than all thought;
> Soul to soul can never teach
> What unto itself is taught,"

by this means making the boy or girl appreciate at the outset the difficulty of the problem, and yet at the same time its satisfaction.

We are coming, as they see, to the supreme phase of the subject, in the superiority of the mind-life over the life of the body. By all means, at this stage, I should have as many of them as will do so, commit to

memory at least a part of the quaint old poem beginning :—

"My mind to me a kingdom is ;
Such pleasure I therein do find,
As far exceeds all earthly bliss
Which God or Nature hath assigned."

By itself, this poem would be abstract and mean little to young people, having its value only for the mature. But taken up in connection with the subject of these lessons, it may have a significance for the young as well, and will furnish the greatest opportunity for analysis and discussion concerning the superiority of the mind as contrasted with body, or of the mind-life over against the body-life.

We might talk about "games" as a means for intellectual culture ; turning aside for a change, to the history of games. The members of the class will be glad to know something about chess and how old the game is ; so that we may carry this point on for a length of time as a diversion from the regular course of study. In connection with the subject of "Improving the Mind," we might read aloud selections from Ruskin's *Queen of the Air*, showing pictures of the Goddess of Wisdom, the beautiful Pallas Athene.

As to the "Feelings," on this subject there is also an inexhaustible resource in story-literature as well as poetry. If desired we can make a short study of

the motive of jealousy in Shakespeare's *Othello*, in order to illustrate one of the bad feelings, and how it works. Surely we should also not omit the famous account of "The Choice of Hercules," told by Socrates in the *Memoirs* by Xenophon. In the analysis of the "Moods" what a chance there is to give a new significance to the little poem, "The rainy day," by Longfellow! As to the beauty of feeling, one can point out the tenderness of mother-love in the "Madonna of the Chair," by Raphael.

The influence of evil passions are easily shown in pictures of faces which may be had from a variety of sources. It would be worth while to let the young people see how the human countenance looks when under the influence of envy or jealousy, hate or anger. Illustrations of this kind may force the eye inwards and call attention to the effect which such passions may have on character itself.

What is it, then, we are trying to accomplish with the special series of lessons? What is the one *tendency* or point of view we are trying to foster in the minds or hearts of young people, concerning the Self? Surely after what has been said in the preceding pages, this will be plain enough. It was pointed out already in the chapter dealing with the way we should use "The Life of Jesus".

Our supreme aim in this direction is to make the

young person *feel* the supreme significance or superiority of what we call the soul-life over against the life of the body. It is not that we shall undertake to encourage anything like asceticism. Of all things, nothing could be much worse than to urge a contempt for the body in this day of athletic culture. No, our supreme purpose is precisely the contrary—to make boys and girls respect their bodies, to care for them, and want to train them and make them beautiful, and to honour even the pleasures of the body; but at the same time, to look upon these pleasures as having their true value only when connected with mind or soul pleasures; and to be assured that the pleasures of mind and soul would be infinitely finer and more worth having, if one had to make the choice.

Young people can be made to see that if the soul within them is to grow, this will come only by culture. The body is endowed with its instincts and to a certain degree takes care of itself. But the mind-life or soul-life has come late in the process of evolution; it is a plant which may easily be dwarfed and never come to flower.

Unfortunately, the beautiful old word "spiritual" or "spirituality," has been dragged in the dust or mire within the last few decades and lost its fine significanee. Yet no other word equally conveys so

well the meaning I have before me just now, if we may take the word "spiritual" in its former high significance. It is the spiritual life in the best sense, in a *practical* sense, that we care to make the young people respect, by means of this special series of studies concerning the Self. But we do not mean by this, an effort to treat the soul as wholly separate from the body, encouraging the mind to run off at grotesque tangents which make the man of science or philosophy smile. All that we should ever aim to teach on this subject might be in keeping with the substance of the teaching of the "Imitation of Christ," by Thomas à Kempis, as well as with the standpoint of evolution inaugurated in its new form by Darwin.

In order to bring out this point in a concrete manner, we have encouraged our teachers to make use of a peculiar series of illustrations which may or may not meet with the approval of others. We want to give the suggestion of an ascending scale, and so convey the notion of the "Highest" as applying to the soul-life. We place therefore before the young people on a table an ordinary piece of stone as an example of something with the least possible unity or subjective life. As far as we can tell, no inner life is there to make that piece of stone as one organism. Each part of it has as much individuality as any other. Next to this, however, we place a crystal,

with the suggestion of the appearance of another kind of unity and *perhaps* with the rise of an inner *life*, hinting at a possible subjective element which was wanting in the mere piece of stone. It may be we are going too far in using the crystal for this purpose, but apparently some of the men of science are suggesting at the present time that there is a subjective life even for the crystal—in connection with which thought one is at once reminded of "Ethics of the Dust," by Ruskin.

Next in order we should place on the table a plant, or a growing organism of some kind, where we have plainly a much greater degree of inner life. Is there a soul there? Some have said it; but we do not quite know. Yet we can make the young people see that *something* is there, which was not in the crystal or in the piece of stone. We are rising in our scale. After this we show a figure of an animal. We have come to an example of a far greater degree of subjectivity, with feeling, with a brain, perhaps with thought centered there. Yet it is only an animal. Last of all, for the culmination of our scale, we show a portrait of a human face, with *mind* or *soul* looking out through the eyes.

This is our "ascending scale," by which we seek to indicate what it is which makes us as human creatures superior. We have pointed out that the extent to

which we stand above the lower orders depends on the degree of inner life, of soul we possess. We have sought to show this to the bodily eye, comparing the piece of stone, the crystal, the plant, the animal and the human face. All this may seem most crude and inadequate; but it is *something* at least in the direction at which we are aiming; and such methods may be worthy of consideration.

As to the method for illustrating the subject of the "Will," we surely can do that without difficulty. History will provide us with examples enough in the way of self-mastery, showing how man has conquered his passions; but still more, showing how man has conquered his surroundings or the accidents or calamities which have threatened him. In this connection I should tell the story of such a life as Henry Fawcett, describing how he rose superior to the loss of his eyesight and pursued his career almost as if no misfortune had struck him. It is a magnificent biography for ethical purposes, that life of Henry Fawcett.

As for poetry, concerning this subject no one will overlook the opportunity for the study of self-control on the negative side in Longfellow's "Evangeline," with its picture of sublime, passive endurance. For the positive side, the courageous will, have we anything better than the superb lines of the "Present

Crisis," by James Russell Lowell? For the steady will, what a picture we have in those quaint verses written centuries ago by Sir Henry Wotton on "A Happy Life," ending—

> "This man is freed from servile bands,
> Of hope to rise or fear to fall;
> Lord of himself, though not of lands;
> And having nothing, yet hath all."

Then, too, there is the "Christian Militant," from old Ben Jonson; and best of all—although a poem which should be committed to memory slowly, part by part, and not all at once—"The Happy Warrior," by William Wordsworth.

The topics under which we discuss these "Self" lessons run about as follows:—

I. The Body; distinction between body and mind; culture of the body; bodily beauty and its various characteristics; cleanliness; culture of the body and athletic culture; the ethics of "dress" for the body.

II. The Senses; the lower senses and the control of the appetite; the higher senses; culture of the higher senses and the duty of attending to this.

III. The Feelings; their importance; pleasures, good and bad; a grada-

tion of pleasures; moods; some of the bad feelings; feeling for nature; culture of the feelings; how to hold on to the finer feelings.

IV. The Intellectual Side; mental culture; the duty of thinking rationally or logically; love of knowledge; how to improve the mind; why we *ought* to pursue knowledge.

V. The Will; its characteristics; "character," what we mean by it; relation of will to character; phases of will—the "strong," the "weak," the "bold," the "timid," the "steady," the "wavering," the "enduring," the "aggressive," will, with an analysis of types of men representing these phases.

There is enough in the above outline for several years' work with the young, and if it could be done, I should certainly extend the period over two seasons, enlarging on the later phases of the subject and probing further into motives and the "heart" life.

At the close of this series of lessons the teacher is asked to choose an occasion when all the pupils are present, and when if possible they can be in a room

by themselves, and then to read aloud the following as a summary of the chief thought of the year's work :—

Our studies of the "Self" have come to a close. It may have seemed a little strange to you at times, what we were aiming at, or striving for. We have talked about a good many things which concern this life of ours—its pains and pleasures, its joys and sorrows, its play time and work time. We have talked about culture in many ways—athletic culture, intellectual culture, heart-culture and will-culture. We have been looking on the inside of ourselves, and it has been no easy matter to always find out just what was there. There is something strange and mysterious about this "Self" of the body and mind, something which we can never quite explain; a mystery which we can never fully solve. The more we study the "Self" the grander and more beautiful does the subject become. How all the parts of one's self fit together, we cannot understand. Sometimes we seem to be all body, and then again, to be all mind. Body and mind belong together and help each other.

We have talked about the senses as the gate-ways into the "Self," and we have seen how important those gate-ways are, and how much they can influence our lives by the way we deal with those gate-ways of the senses. We have seen how this "Self" of ours grows and changes, having one sort of character in childhood, another in youth, and still another in manhood or womanhood. We have found out how the *way* we grow and change depends upon ourselves, on the control we exercise over ourselves.

As we have gone on studying this life of the "Self," it has seemed, at times, as if everything else depended on the one virtue of *self-control*. But all the while, in our talks we have had together, there has been one thought more important than all the others. While we have touched on one or another part of ourselves, one or another experience we must go through, yet there has been one point we have cared to bring out and have you think of more than all the rest. In all these talks together, we have aimed at showing the importance of the mind over the body. It was not as if we wanted to make you think the body of no account, as if its pleasures were to be despised, as if there were to be no care for what we eat, or what we wear, or what we look upon; as if we were not to think about the beauty of the body and its culture. It was only that we have wanted you to see that we are something more than just body, that there is something in us which makes us superior to all other creatures we know anything about. And it was on this account that we have tried to make you see the importance of distinguishing between the body and the mind, and to have you feel that it is just because of the *mind* in the "Self" that we are man and not brutes, that we belong to a higher or superior world.

But there was another word we came upon, which we should like to leave with you as the most beautiful word we have found in all this study of the life of "Self". A long, long while ago, certain wise men who knew a great deal, and had had a great deal of experience, began to talk about the "Soul". It means more to us than mind; because more often in the use of this word it applies rather just to what we *think* about, to the thought—life. But the soul means something more than

just thinking; it includes what we call the "heart" and what we call the "will". It is the best "Self" inside of ourselves.

In this soul of ours we have beautiful feelings, such as the lower creatures know nothing of. It is to this soul within us that we attribute the best and deepest thoughts we ever have. It is from that soul in ourselves that we make our choice of what is good and high. We do not mean by this, that in caring more for the soul than the body, you are always to wear a solemn face, as if you could do nothing else but think deep thoughts, or have grand feelings, or be doing grand work all the time. You can go on enjoying life just the same, getting pleasures out of it. You can laugh and be gay as others are. It only means that the best life of all is in the "upper self," as we call it. It is within that "upper self" of the soul that we have the love for what is good and what is true. Those who have known the most about life, will tell you that the pleasures of the soul are the finest and deepest pleasures of all.

Whatever else you may fail to believe in, hold on to this belief in the soul. You need not talk about it with others, necessarily. But every now and then it will come back to you, and you will *think* about it. It is in the pleasures of this soul-life, the life of the heart, and mind, and of the strong will, that we find the compensations for all the troubles on the outside. You may not understand just what this means at the present time; we only ask you to remember what we are saying. It is not as if we were telling you something which had been found out only by ourselves at the present time, or as something which just a few of us believe in. No, what we are talking of has been taught for thousands of years.

It is the kernel of all the best wisdom of the sages of past times. Great philosophers have spoken of it, such as Socrates and Plato; the grand old heroes, the Stoics, thought about and talked of the beauty and value of the life of the soul; teachers such as Buddha and Jesus believed in it, and urged men to think about it. They kept saying, that while the outside world had its charm and beauty, there was greater charm and greater beauty on what is on the inside, deep within the soul of ourselves. It was the wise Socrates who, when called upon to stand trial for his life, spoke out boldly and said, "I do nothing but go about urging men to care more than anything else for the greatest improvement of the soul". And that is what we keep thinking about and urging other people to think about now-a-days. Care for the body, improve the body; but more than all else, improve and care for the soul.

It is within this "upper self" that we have the feelings of love or affection for others, which bind us to others and others to us, and give some of the keenest joys known to mankind. It is there where you will find the seat of the truest love; within that "upper self" is the centre out of which come the friendships of human life. In that soul of ours is the seat of courage, as well as of endurance. Those who have the most soul are the ones who have the most manhood or womanhood. More than all else, it is due to the soul that we are led to work for others. It is the seat of love and of loyalty. All that is best in us starts there and centres there. The saying of the great and wise Master should never lose its meaning: "What shall a man give in exchange for his soul".

We ask you to wear this thought, or this belief in

your soul-life, like a chain of pearls around your neck, or an armour of steel around your body. Hold on to it as the most precious of all beliefs; be true and loyal to it in life and death; believe in the soul.

After all it may be said that the whole gist of what we have been teaching in this series of lessons comes out in the lines of Tennyson :—

> "Self-reverence, self-knowledge, self-control,
> These three alone lead life to sovereign power.
> . . . . . .
> . . . to live by law,
> Acting the law we live by without fear;
> And, because right is right, to follow right
> Were wisdom in the scorn of consequence."

This is the pith of what we wish to bring out concerning the "Self". These lines are so beautiful that every young person ought to know them. They should be carved in marble if possible before all the school. Yet, on the other hand, we should take the utmost care that such lines should not become common or lose their force by being mentioned or recited too often. It were better perhaps to let such verses stand before the eye to be looked at, rather than for them to be said over aloud too much.

CHAPTER IX.

RELIGIOUS BELIEFS: "GOD" AND "ETHICAL LAW".

WE have now reached the series of studies which closes the course of instruction, in so far as our work deals exclusively with the young. We take the boys and the girls at the critical time between fifteen and sixteen years of age and introduce them to the subject of *religion*. It may be that their minds are not ripe enough to grasp the points we have to give. But it is not safe to wait any longer; else we may lose our hold upon them; and then it becomes wholly a matter of chance what views they may take or what notions they may adopt on a subject of such vital consequence.

It is not our plan to give them definite beliefs, or a creed of any kind. We wish, rather, to start certain *tendencies* of thought or belief, and to leave those tendencies to work themselves out in the course of time. I am aware that many a father or mother might prefer that their children should think this subject out for themselves, and choose according to their own best judgment later on. But, as a matter

of fact, we know only too well that most people do not give a great deal of thought to subjects of this kind. They are influenced very largely by the people they are thrown with; so that when the boy or girl passes on to young manhood or young womanhood, one or the other may go off in a direction utterly contrary to what the father or mother would have liked or anticipated. If they are thrown in contact with people atheistically or materialistically inclined, they may become out-and-out atheists or materialists. Or, on the other hand, if they come under the influence of certain of the crude, fantastic theories of supernaturalism, of the kind which are now being offered as substitutes for the conventional religious beliefs, then these young people may go off on a side-track and return to a supernaturalism that suggests the fetich worship of thousands of years ago.

If they are not taught *something* on this subject, then, as I have said, it becomes a sheer matter of chance what fantastic line they may follow later on. For these reasons we aim to introduce the young people to what the word "God" has stood for in history. We trace it from its lowest forms up to the last thoughts upon it by the latest and best science. We aim to give history, rather than our own theories.

We have a general talk about "religion," and find

out what the word suggests to these young people. We draw out any ideas they may have formed on this subject. Then we aim to bring together what ideas the world at large usually associates with religion—such as the ideas about "Right and Wrong"; about "God"; about a "Bible" or "Bibles".

As an introduction to the main theme we begin with the "Bibles," having before us on the table a copy of the "Path of Virtue" of the Buddhists; a volume of translations from Confucius; the "Koran" of the Mohammedans, and the Bible of Judaism and Christianity. We read selections from each one of these books; discuss why it is that different races or countries have fixed upon one special volume, or set of volumes, as more important than all others, and as containing for them the best wisdom of life. We aim to arouse in the young a special regard for these Sacred Books; so that the boys and girls shall feel that there is a rare and peculiar wisdom to be found there, of a kind which cannot, as a rule, be found in other books or in other literature.

We make a brief study of the ages of history, beginning with a talk about the fanciful "Golden Age"; then saying something about the Stone Age; the Bronze Age; the Iron Age; the Age of Hunting; the Pastoral Age and the Age of Agriculture. In this way we have laid the foundation on which we

can build some sort of historic superstructure concerning a belief in "gods" or in "God".

We are brought then to a study of "supernatural beings". We may speak of the childhood belief in Santa Claus, and show what a variety of notions people have about supernatural beings of every kind at the present time. We pay some attention to the child's belief in fairies; we read what Shakespeare has to say about "Queen Mab" in *Romeo and Juliet*, talking this over to see what the boys and girls can make out of it. After this we go back to the very starting point in the history of the subject, showing how the human mind has advanced, little by little, from the lower forms of belief about gods or about God. We talk over with them the subject of the early Nature-Worship in Fetichism of the lowest kind, or the belief about the tree or the stone or the river as being alive. We go on to a discussion of Sun-worship and Star-worship. We raise the question how man ever came to have such ideas about stones and trees, the sun and the stars.

We consider the changes which gradually took place in such beliefs. We place before the members of the class a picture of the Aztec god of the ancient Mexicans, and the head of Zeus, as found in the Vatican at Rome. We ask the young people to compare the two images, noting critically the re-

semblances and the differences, until they form some idea of the tremendous advance in the world's history which has been made from the time when the people believed in that Aztec god, up to the time when the most thoughtful people of the world had for their conception of Deity this "Zeus" of the Greeks.

And so we take the young people from crude Nature-worship or Fetichism, up to the later conception of Deity as an Invisible Power. We point out again how it may have been that the first beliefs about the gods in earlier times really laid the foundation for actual *thought* later on. We show, on the other hand, how people were misled by mistaken ideas about gods, and we tell the young people something about magic and witchcraft, as well as about astrology. We point out the "survivals" from the crudest beliefs in religions of early times, in the wearing of amulets now-a-days, or in the beliefs with regard to omens and presentments. The theme of "fetichistic survivals" can be used for highly educational purposes in dealing with boys and girls of this special age. We show how, in the course of time, beliefs underwent a change from "Gods-as-Many" to "Gods-as-One," and then from "Gods-as-One" to "God-as-Law."

As an illustration of this series of studies on "Religion," I may introduce a small portion of the notes

dealing with the subject: "From Gods-as-Many to Gods-as-One" :—

What name did we give to that belief in "Gods-as-Many?" "Polytheism," you say. Yes; Polytheism.

But what do you suppose ever led people to the idea that there was only one God, instead of many Gods? "That is a pretty big question," you answer.

But where did the belief come from, I inquire; who started it? "Why," you say, "we came upon it in that 'Speech on Mars' Hill,' by St. Paul."

And what religion did St. Paul represent; what great religion, therefore, teaches this belief in one God? "Christianity," you tell me. Yes; and what other religion closely connected with Christianity?

"Judaism," you add. Yes; Judaism also. And with what country do we associate Judaism and Christianity? "Palestine," do you say?

But was it only in Palestine that this belief in one God arose? Did it not start anywhere else, also? What was the name of that great philosopher in Athens who, as I told you, also began to think in this way? "Plato," you tell me? Yes, it was Plato.

And in what country was Athens, where Plato lived? "Greece," you answer. Then this belief in one God arose in Greece, also, did it not? "Quite true," you say.

But what other country have we talked about where two great religions appeared, far away over there in Asia? "India," you answer. Yes; I am thinking of India. In that country, also, there seems to have been a growing belief in the oneness of God.

Then in what three countries have we found that

change taking place from gods as many to gods as one? "Oh," you tell me, "in Greece, in Palestine and in India." And what name did we give to this belief in gods as one? "Monotheism," you say? Yes, we call it Monotheism.

But is there any other of the great religions of the world which has taught monotheism? How about that book we called the Koran? "Why," you say, "it, too, teaches the belief in one God."

But did Mohammed, who wrote the Koran, work out this belief by himself, do you suppose? "No," you tell me, "he got it, probably, from Judaism or Christianity."

But now I come back to my first question: What led people to this change of mind? Do you think it may have been just the other way around; that men may have first believed in gods as one, and then, later on, have changed their minds, and come to believe in gods as many—so passing from monotheism to polytheism? What do you say to this?

"Oh, no," you answer, "that does not seem probable, at any rate." Why not? I ask. What is it that makes people begin by having many gods, rather than by having one God?

"Why," you say, "it is because a belief in one God is a more advanced belief." But what do you mean by "a more advanced belief"?

"Oh," you suggest, "we mean the kind of belief which would require more thinking, more mind, or one which would come rather to grown-up people, than to people in the childhood of the world."

You assume, then, do you, that there would be a sort of *tendency* for the human race, when advancing, to pass from stone-worship, or fetichism, to the belief in higher

gods, such as Zeus or Apollo, and, then, from those higher gods to the belief in one God.

"Yes," you answer, "that is what we should expect would take place." And what do we call that sort of a change or advance such as you have described? "Why, growth," you say, "growth in thoughts or beliefs, growth in people's ideas about gods or about God."

Do you think it would be possible for a man to have come to believe in one supreme God, and then afterwards to change his mind and come to believe in many gods? "No," you add, "that would seem impossible."

Why? I ask. "Because that would be going backward," you answer; "if he had once known better, he could not very well act as if he did not have that knowledge." Then, you mean, do you, that a belief in one God has come with the growth of knowledge? "Yes; it looks that way," you suggest.

But, do you fancy that this belief in God as one came first as a thought; or, did the people, in the first place, begin to have it as a sort of feeling—as if, somehow, behind all the many gods, there must be one power, one spirit, one God?

"Oh," you tell me, "probably it came first as a feeling." Then I want to find out what led to this sort of feeling.

Suppose a child looks up at the sky, sees the clouds there and the sun, would it all strike him as being *just one* up there? "No," you say, "at first he would fancy the sky was made up of pieces or parts."

And what about the night when he looked up at the stars? Would it seem all "just one" up there to him? "Probably not," you answer. "He would somehow think that the sky was made up of parts or pieces, just as he would in the daytime."

But now, when an older person looks up at the sky in the night-time when the stars are shining, or in the day-time when he sees the clear blue overhead and the sun shining there, does he feel as if the sky were made up of parts, or what sort of a feeling would he have?

"Oh," you answer, "to the older person somehow it would look as if it were all just one up there, a vast over-hanging dome, one sky." Then is it possible that merely looking at the sky and having the feeling about it as of one great dome, should have suggested a feeling that perhaps there was just one spirit ruling there? "Yes," you say.

Now, again, what is this plant I have before me? "Oh, it is a geranium," you answer. Of what parts is it made up? "Why," you tell me, "there are the roots, the branches, the leaves and the flowers."

Now, if I cut off a single leaf or one of the flowers and let it lie there by itself for a time, will it keep alive? "No," you suggest, "it will wither away." But why? I ask. "Because," you answer, "the flower or the leaf belongs to the whole plant as one life."

Then, as you look at this little geranium here, first at the various parts and then at the whole plant taken together, what word does it suggest to you? "Unity," you answer—"oneness of some kind."

But, do you think that this idea about unity or the oneness in a plant would come to a little child if he were looking at it? Would he know that the leaf would die if it were cut off? "Oh, no," you say, "he would suppose that it would go on living just the same."

You mean, then, do you, that as we go on finding out about things more and more, we are led to notice how one part depends upon another part, and how all the

parts somehow hang together as if they could not live without each other.

Now can you see how this discovery might be connected with the belief in gods or a God. "Oh, yes," you add, "surely."

In what way? I ask. "Why," you say, "if the parts of the world somehow depend on each other as if they all belonged together, then one would be led to think there must be some sort of unity to the powers or power making this world or ruling over it."

You mean, do you, that the unity in what people see has led them to feel as if somehow there must be a unity in what they do not see; that there must be unity everywhere?

Let me read you some portions of a beautiful old poem entitled "The Seasons":—

> "These, as they change, Almighty Father, these
> Are but the varied God. The rolling year
> Is full of thee. . . ."

I should advise you to look up this beautiful poem when you go home and read it all from beginning to end. You can think of it as a poem about "Nature" or about "God".

Naturally the culminating point of this whole study centres around *Deity as having stood for Justice and Right.* We make a short study of the growth of civilisation from the prehistoric ages, when the principle ruled of "every man for himself," down to the present time when we have organised society, and a great system of "mutual dependence and mutual

service". We note that the first idea of the gods was as of beings who did just as they pleased. Then we trace out the changes, until we come in various parts of the world to the idea of a God of Justice. We introduce a talk about the "Judgment Day," observing how, in certain countries or in various religions, this belief has arisen; pointing to a general conviction that the universe somehow punishes wrong and sustains the right. In order to give a concrete idea to this subject, we go back to the "Bibles".

We show the young people the Egyptian "Book of the Dead" and the picture there of the Judgment Day, and the principles according to which the deceased person had to be judged. Then we read the description of the Judgment Day in the Koran of the Mohammedans. We point out how this belief had developed among the Greek people and appeared in allegorical form in the philosophy of Plato. We read the description of the Judgment Day in the New Testament—doing all this so as to emphasize on the minds of the young the importance which the growing mind of man has been inclined to lay on the distinction between "Right and Wrong" or "Good and Evil". We pass on from a belief of "Gods-as-One," to the later belief of "One Mankind". Our whole point has been to show how, in the course of a hundred thousand years through the history of these

beliefs about gods or about God, human nature has come to feel or believe that in one way or another the Universe or the Power behind it, supports the Cause of Right.

Our lessons on this general theme are divided into six parts, which grow in length and importance as we proceed.

I. "Religion;" what it suggests; the elements usually associated with it; the Bibles, with talks about sacred literature and selected readings from Buddhistic, Mohammedan, Chinese, Hebrew and Christian literature; notion of "inspiration" and what it has stood for or implied; why certain literatures are superior to others.

II. Ages of History; the mythical "Golden Age," the stone, the bronze and the iron ages; the ages as "hunting," "pastoral," "agricultural," and the "age of machinery".

III. From the lower to the higher gods; nature worship and "star" worship; service of the gods; "from human sacrifice to human service";

how man came to believe in supernatural beings; the practical value of the early belief in the gods; the higher gods.

IV. From Gods-as-Many to Gods-as-One; idolatry and witchcraft; from worship of stones] to worship of an invisible power; the beginnings of knowledge; how belief in the gods helped and how it hindered knowledge; errors in sciences from astrology and alchemy; "mystery," what it stands for; from polytheism to monotheism.

V. From God-as-One to God-as-Law, and to "One Mankind"; changes in belief about man accompanying changes in belief about God; from every-man-for-himself to civilisation; from God as a spiritual being to man as a spiritual being; "soul"; the "oneness" of physical laws; science.

VI. From God on the Outside to God on the Inside; the rise of a belief in a "Judgment Day"; from the gods who do as they please to a God of

Justice; the God of Ethical Law; "ethical law" by itself; "the unwritten laws which know no change"; the voice of conscience and duty; justice; "God" in poetry and literature.

I am hastening over this chapter on a subject which might be continued for several years in such a course of ethical instruction. Nowhere in this outline has it been so difficult to illustrate what we are trying to do by merely giving a few points here and there out of hundreds of pages of manuscript. I should like to stop and dwell for a time on the way we use the 23rd Psalm—making it a theme for a study of the feeling of "trust," showing how it is possible for people to take pleasure in this psalm in spite of the wildest divergence in theological opinions; how it breeds peace and hope, calm and confidence, like the effect of sweet, solemn music, just to read such words or know them by heart. Is it strange, then, that we should urge the young people to commit this psalm to memory and to preserve it within themselves as a gem in their treasure-house of beautiful memories?

Little space is left to point out how in these lessons we try also to work out an ascending scale to

the bodily eye, just as in the lessons concerning the Self. We explain to the young people how man's belief in God evolved at the same time that there was developing "a man within the man"—a spiritual man; how conscience and the sense of duty dawned within the self as the belief in justice and righteousness began to be connected with the belief in God. While making this a study in the development of what seemed to be a theology, it turns out to be a study of the human mind working itself out in the direction of ethical philosophy.

I wish we could make plain in what way we revert to the lessons in the previous course on the subject of "Mind and Body," pointing out how, as the belief in a spiritual deity advanced, there came a recognition of spirituality in the human creature; thus leading us to trace the steps from the belief in God as an invisible power to the conviction of an invisible "something" in man, until by-and-by man came to feel as if the divine were the divine *wherever* it was met with, whether in man or in God.

It would be a satisfaction if we could describe more fully the way we analyse the subject of Mystery. This theme is introduced under the topic of "The Rainbow".

It begins with a talk about the well-known lines of the poet of Nature:—

"My heart leaps up when I behold
A rainbow in the sky."

We are led to search into the meaning of this sentiment, to ask ourselves what led to such a thought or feeling on the part of the poet, what sense there was in it. We talk about the rainbow and of what one can see in it or learn about it with the naked eye; its colour; its shape; the physical causes which produce the elements of beauty involved in it. Further, we press the question: What, after all, is it that we find there; what makes the colour; what is that ether whose rippling waves transport themselves into colour for the soul of man? Until at last we come to a final Unknown, and there is presented to us an element of mystery beyond which we may not pass, although we *feel* as if there were a unity behind the mystery, connecting the rainbow with all things which are.

Surely in this study, while we have been exalting *man* as a creature possessing a soul, we want to hold down human pride before a larger something which, though from one side suggesting mystery, on the other suggests a *unity* to which man belongs but of which man forms only a part.

What a fine opportunity is given also, while making this analysis of the growth of beliefs with regard to "God," for us to observe on the ethical

side, how the unity in soul-life has come by the concentration of all the forces there, under the sense of right or righteousness; just as the human conception of God reached its culmination in the transition from the old gods of Homer who acted by caprice, to the God of Sophocles or Aeschylus, who exercised His will only when that will itself was somehow in unison with *what is right!*

It may be that at this point, we shall be going too far in our suggestions to the young. But it would all seem less metaphysical or less abstract, if the illustrations were described which we have in our notes, or the pictures we use were before the eye of the reader, or if the story could be recited in all its detail. It must be repeated that in this volume I am only giving a syllabus, as it were, or throwing out mere hints which may perhaps be taken up by others and lead to further work in the same direction. It is my conviction, however, that we can leave on the minds of the young people from fifteen to eighteen years of age certain tendencies or ways of looking at things, while we may not give them clearly developed thoughts or conviction. We may start *feelings* even if we do not develop well-arranged *thoughts.* Only a few people can have a philosophy. But a good many persons may have sound, healthy sentiments, if the minds of such persons have

been led in a normal direction in their days of youth.

Of all the lessons in this course, perhaps the one that has the most significance is the one entitled "From Human Sacrifices to Human Service". It would be too long to be introduced here. But the points are plain enough. We present to the young people a picture of the altar found in old Mexico, where human sacrifices were offered to the gods, and where we can see the opening at the side along which the human blood might run as it fell to earth. We ask the question here why man should have made such offerings; what induced the human creature to offer the life of man himself to the gods he believed in. We trace the change to a higher standpoint by passing to a second illustration of human sacrifices, in the wonderful story from the Bible about "Jeptha" and the sacrifice he made of his daughter to his God. Then we read over the description of Abraham and the story of the "Sacrifice of Isaac," seeing how the change in spirit has taken place, and how the test of heart or will was sufficient without the awful sacrifice of human life itself.

So the young people come to see how symbols took the place of the original blood-offering, and how by this means the very notion of sacrifice or

"serving God" went through a transition. We come to the study of the "Scapegoat" in Hebrew law; and finally we approach the culmination of the subject of service to the Deity by a study of the familiar lines of Leigh Hunt about "Abou Ben Adhem," how this man in the love for his fellow men forgot to consider whether he took high rank in his love for his Lord, until it was discovered that he of all others was the true servant of God, and the one whose "name led all the rest".

Thus we have another "ascending scale," by which we see how a belief in sacrifice of human life as a service to the Deity ends in a belief that service for man is the same thing as service for God. We mention the lesson on this theme, because it shows how literature from the classic or modern world may serve our purpose in this line of study, as much as in connection with the previous subjects we deal with.

I should like to dwell on the study we make of "Magic and Witchcraft" and what we have to say concerning the mistaken views about the science of medicine, which once prevailed. This would indicate the method we pursue in aiming to set the young mind in a right direction, without necessarily entering on the subject of "miracles" or "supernaturalism" in the Bible.

The crude mistakes of the human mind concerning physical nature offer a fascinating subject for study to the young people if they are introduced in the right way. But it is of supreme importance that we should not have the mind of the boy or girl prejudiced wholly against the past or the wisdom of the past, because of such mistakes. The distinction must be made as to why the human mind tended to err in one direction, while at the same time gathering in greater and deeper wisdom all the while in other directions. One of the passages we have had recited in our school by a member of this Class, comes from the "Spanish Gypsy," by George Eliot, and it is something which everyone might well commit to memory :—

"Two angels guide
The path of man, both aged and yet young,
As angels are, ripening through endless years.
On one he leans: some call her Memory,
And some, tradition; and her voice is sweet,
With deep mysterious accords: the other
Floating above, holds down a lamp which streams
A light divine and searching on the earth,
Compelling eyes and footsteps. Memory yields,
Yet clings with loving check, and shines anew
Reflecting all the rays of that bright lamp
Our angel Reason holds. We had not walked
But for tradition; we walk evermore
To higher paths, by brightening Reason's lamp."

Our two years' course on the subject of religion closes with some lessons on the theme: "From the God who speaks on the outside to the God who speaks on the inside". In this way we are brought to the great subject of Duty, and what Conscience and Duty should stand for.

We have come to the crowning point of our scheme of instruction: Conscience and Duty. If it were possible, I should add a third year to this course of instruction, and give one whole season to this last or culminating phase of religion. In the course of our study on "Religious Beliefs," we found at the start the ethical side as a feeble, almost unobservable appendix to what was thought concerning "God". In the stone deity, the fetich god, there is little about right or justice. But in the course of a hundred thousand years man reaches the other phase, with the thought about God appearing rather as an appendix to the inner voice, to the ethical sense, to the voice of Duty. This has not done away with deity by any manner of means. It has not necessarily removed the belief, but only has changed the emphasis.

In these last series of lessons, we take the young people back into the study of "Antigone," by Sophocles, telling the story of the play, reading selections, analysing motives, and throwing the weight

of our study on the famous lines about the "Unwritten laws which know no change". In this instance we have a good opportunity to bear down on the feelings of the young with the one truth that somehow or other ethical law takes supremacy over everything else.

We may come back to the further study of the meaning or significance of the word "God" in poetry or general literature. Over and over again in a thousand ways, these young people in their reading through the rest of their lives, in poetry or music, or the novel or in history, will come upon the word "God," and it is essential that they should have some conception of its historic and universal significance, and some notion as to what it may suggest to them *now*, apart from what it suggested to the men of old, thousands of years ago. Suppose we ask them to read aloud Cowper's beautiful hymn beginning:—

> "God moves in a mysterious way,
> His wonders to perform.
> He plants his footsteps on the sea,
> He rides upon the storm."

This is a hymn which agnostic, theist, or pantheist, Hebrew or Christian alike, ought to be able to enjoy. A universal sense is contained in that word "God" in such a poem, and no one set of persons have the right to claim those lines all for themselves, and force

just *their personal meaning* into that name of the Deity.

In this way I should take up one poem after another, going to Shakespeare or Shelley, to Emerson or Goethe, and wherever the name of the Deity occurs, I should search for the ethical interpretation there, as giving the truly universal significance which belongs to it. A study of this kind might go on indefinitely, as a means for working out further and further the ethical attitude of mind we have been aiming to develop.

Our final thought or sentiment on our entire course of study is given in a reading on—

THE TWO VOICES.

I. History tells us of many kinds of voices. But there is one that has been speaking since the dawn of human life. It is more deep and solemn than all the others. Its tones are not loud and heavy; it never comes with a peal of thunder. This voice is soft and quiet; it speaks so gently that we do not always hear it or heed it. Men have sometimes said that it did not exist.

You may ask why its tones are so gentle, why it appeals to us only in a whisper? This may be because it is so close to us, because it is inside of ourselves, because it wants no one to hear but just the person who is addressed.

What does this voice say? That is something which each one knows for himself. It is a voice of warning; we hear it at strange moments and unexpected occasions. It says, "Take care, *step back*, there is danger ahead". It whispers solemnly the words: "If you do this thing you are thinking of, you will lose something more precious than all else in the world; do not do it, heed not that longing, but listen to me. Obey my warning and refrain. You shall have the courage and the strength; I will give them to you; heed and take care."

What is this speech, and where does it come from? It is the voice that warns us against wrong. When we recognise it, and are perfectly

sure that it is speaking, there is but one thing for us to do; we must obey.

II. History tells us of another kind of voice. The first was one of warning. It said, and it says always, "Take care". But there is another, equally solemn and impressive, that also has been speaking since the dawn of the human mind. This, too, appeals to us in tones that are soft and gentle; this, too, never speaks in tones of thunder. It only whispers; its words come to us so quietly that it also may not always be heard.

What does this voice say? Its appeal is urgent and decisive; it bids us *go forward.* When we hesitate in fear and weakness, when we hold back in selfish unwillingness, it keeps making the same appeal. It says: "Go on! go on! do this thing because it is the true and manly thing to do. You may not stand back, you must not pause; no one else can take this task and help

you, you have to do it alone. You have to help others; you have to take your stand, to do the work laid upon you. You may not refuse because you do not want to do it, because you have not the strength to do it. You are to obey because my voice says that you must. Act and obey; do this thing that I tell you, and the strength shall be given you. If you do not hear me, if you do not listen and respond to my appeal, if you wait, and hesitate, and refuse until it is too late—in this case, too, you will have lost something more precious than all else in the world."

What is this other voice? It, too, is an appeal within. It tells us that we are not merely true men and women by refraining from doing wrong, but that we have also the other great task of active work in doing the right.

These two voices speak within ourselves, and they carry in their words the deepest knowledge and highest

> authority. They come as the appeal of our own true self. When we hear them and are perfectly certain that they are speaking, when we are sure that we understand exactly what they say, then we have but one choice before us; as brave and true men and women we must obey. Service done in loyalty to this monitor, is our greatest privilege and our highest freedom. It is the sacred voice of duty.

Although this is as far as I have yet fully developed this scheme of ethical instruction, in so far as a complete series of lessons is concerned, yet the work ought not to stop at this point. It is my great hope that we may carry it on along further lines, so that the teachings may be continuous, and we may have classes without a break for the various ages reaching into adult life.

Having come to the main point towards which we have been working, the supremacy of ethics in religious teaching, it would devolve upon us to go on with this further, and to elaborate it, so that it shall mean something more definite than we have thus far

brought out. It strikes me that the best way to do this would be to introduce another series of lessons in a two years' course, which should combine a little study in ethical theories, along with the study of biographies. I should not wish to take the biographies by themselves, but rather as a means for developing some of the ethical thought we have touched upon, using especially for this purpose, those lives which have made contributions to ethical philosophy. It might include a study of some of the great religious teachers, or great reformers in religious history. I should want to begin with Greece, and go back once more to Socrates, bringing in, also, more of the idealism of Plato.

Surely no course of instruction of this kind would be complete without a study of the lives and teachings of the Stoics of Rome, especially Epictetus and Marcus Aurelius.

In this particular department of work we ought to begin to found a new Ethical Breviary, which should contain some of the finest thought and richest passages from the great classic teachings in ethical religion. The young people should be encouraged to begin a book of quotations. They should have pointed out to them the beautiful passages to which I have alluded, and be urged to copy such passages for themselves. There should be gleanings from the

Greek plays and Greek philosophers, but still more from the great Stoics. The meaning of such passages could be discussed oftentimes in connection with the lives of the writers themselves.

The time will have come now for young people to be able to appreciate the fine thoughts or religious teachings from all sects and all religions. We should want to show them, for instance, how they could use to advantage such books as the "Imitation of Christ," trying to make them see how much rare wisdom they can glean from such literature, and in what way they may estimate it highly, even where they may not be in a position to accept all its doctrinal standpoints.

Surely in such a collection there ought to be a study in the life of Buddha and in the "Path of Virtue" attributed to Buddha. This, of course, should not necessarily involve an analysis of the whole religion of Buddhism, its construction, its metaphysics, or its theory of Nirvana. Any amount of mischief can be done to the growing mind by dipping here and there into various religions, or various doctrinal discussions, encouraging young people to feel that in this way they have mastered such subjects and are in a position to discuss metaphysics as they would dispute over the latest political theories. But a gleaning from the wisdom of past ages can be carried on without necessarily entering into a study of each